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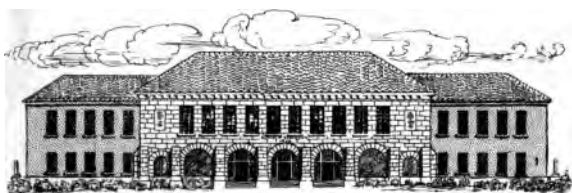
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# LIFE AND REMAINS

OF THE

REV. R. H. QUICK



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*R H Quick*







# LIFE AND REMAINS

OF THE

REV. R. H. QUICK

EDITED BY

F. STORR

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## PREFACE

SOME apology is needed for the late appearance of these Memoirs. I have almost reached the period of incubation prescribed by Horace for a poem, and I cannot, as Dr Parkin does in his *Life of Edward Thring*, "wrap myself in my virtue" and plead imperative and Imperial duties as a justification for the delay. The only excuse I can offer is that the routine labours of a schoolmaster and journalist (in a humble way) have left me scant leisure, so that the work has had to be done mainly in my summer holidays.

Nor was the task of selection and arrangement a light or easy one. The materials from which I have drawn consist of forty Notebooks of various dimensions, a life-record extending over more than a quarter of a century. These, if printed *in extenso*, would make, on a rough estimate, ten or eleven volumes of the same size as this one. The compression has been effected by rigorously excluding everything that was not either of professional interest to the teacher or illustrative of the writer's mind and character. Thus I have sacrificed much bearing on politics, on general literature, on bibliography, and even in the matter of pedagogics I have chosen to err rather by defect than excess.<sup>1</sup> The Notebooks are at once a Diary and an Adversaria, a votive tablet that displays the whole life of the man, and to me as I read there was hardly a dull page in the forty volumes; but I am warned by recent biographies that the general reader would rather have too little than too much.

To the position that Quick held and still holds both as a striking personality and as an educational expert, two testi-

<sup>1</sup> Thus, in the Index to the Notebooks prepared by Quick, I find under "Teacher" sixty-three distinct references and fifty-eight under "Latin."

monies have reached me while these Memoirs were passing through the press. The first is a letter of Thring, printed in Dr Parkin's Life, in answer to a letter gratefully acknowledging the dedication to Quick of the *Theory and Practice of Teaching*.

"I am very glad that the dedication has pleased you. You richly deserve any pleasure it may give you, for two good reasons. You are the only man I have met with who has not been a mere partisan in education, who has not looked at it through professional spectacles of more or less self-interest, and been a modernist, because that was his line, or a classicist, because that was his line ; but has quietly looked and thought about what is *best*."

The second is the proposal for a "Quick Memorial Fund," to which many leaders of the profession, both in England and America, have already subscribed. On her husband's death Mrs Quick presented to the Teachers' Guild some thousand volumes on educational subjects, and also placed on loan in its library his valuable collection of old books and tracts on pedagogy. With the interest of the fund thus raised it is proposed to make yearly additions to this nucleus and so establish a Quick Memorial Library as a recognition of "the splendid services which he so persistently and so modestly rendered to education."

It only remains for me to thank first and foremost Mrs Quick for the trust she has reposed in me, her valuable help in revising the proofs, and her forbearance with my dilatoriness ; the Syndics of the University Press for reading the Memorials in MS. and suggesting not a few judicious omissions ; and last, but not least, my wife for aiding me in the selection and for making the full Index.

F. S.

ATHENÆUM CLUB,  
11 March, 1899.

# CONTENTS

	PAGE
LIFE . . . . .	I
<hr/>	
ELEMENTARY EDUCATION . . . . .	127
PUBLIC SCHOOLS . . . . .	158
BOYS AND MASTERS . . . . .	210
EXAMINATION . . . . .	216
SCHOOL WRINKLES . . . . .	228
WHAT TO TEACH . . . . .	247
CHILD NATURE . . . . .	297
DORA AND OLIVER . . . . .	303
TRAINING OF TEACHERS . . . . .	349
LANGUAGE . . . . .	388
MEMORY . . . . .	398
ADVERSARIA MORALIA . . . . .	406
VARIA . . . . .	445
VARIA LITERARIA . . . . .	449
PREACHING AND LECTURING . . . . .	472
RELIGIOUS BELIEFS . . . . .	498
VARIA . . . . .	505
CRITICISMS OF BOOKS . . . . .	524
<hr/>	
PORTRAIT . . . . .	<i>To face Title</i>



## MEMOIRS OF R. H. QUICK

ROBERT HEBERT QUICK, the eldest son of James Carthew Quick, was born in London on Sept. 20, 1831. Though neither of his parents was known beyond a narrow circle of friends and relations, they were both remarkable for independence of character and originality. His father was a City merchant, much respected for his sound judgment and strict probity, who realised in business a considerable fortune. Though frugal in his personal expenditure he was generous in his charities and most liberal to his children. The knowledge that he had not wholly to depend on his own exertions for a livelihood encouraged in the son that roving disposition, that constitutional craving for a change of scene and occupations, which appeared to his friends a strange idiosyncrasy in one so constant in his affections and apparently demanding so little from life. His father, we are told by competent judges, had a natural gift for literary composition, though the press of business left him little leisure for its cultivation. An old friend of the family, Miss Bayford Harrison, writes, "I have read hymns and short poems of his well worthy a place in literature, and no man could write a more terse and vigorous letter. His mother, too, was a remarkable woman, a lover of children, and in the infant school at Ingatestone, which she maintained and superintended, an unconscious Froebelian. From his father Hebert inherited the literary faculty which was turned into the literary channel prepared, as it were, by his mother."

Hebert was nearly forty years old when he began to put on paper any recollections of his childhood, but the vision is still clear and distinct. We see a highly imaginative child, living in a dreamland of his own, caring little for games, making no friendships with his schoolfellows, whom he hardly saw out of school, and absorbed in the dreamland of fancy and the fairy world of story-books. He moralises on "the permanence of these early impressions which should surely make one very careful as to their nature." "The other day," he notes (May 1870), "I came on the old Oxford Drawing Book which I had not seen since I was a small boy. Some of the pictures were much more familiar to me when I opened the book than those of the last *Illustrated* which I had seen the day before. The effect of the Italian engravings of the old Goethe remained with Wolfgang all his life." Once and again in his diaries he laments the loss of this childish power of *make-believe*, and complains with Wordsworth that he 'cannot see the sights that once he saw.'

"I remember the time when anything that broke the spell of the enchantment [in a novel] was an annoyance. I resented Sir W. Scott's speaking in the *Antiquary* of Shavings the carpenter, because the name reminded me that the whole thing was a fiction."

To childish impressions too he traces the germs of his marked love of architecture which were developed by foreign travel and visits to the great cathedrals of France, Germany and the Netherlands.

"Yesterday I attended a meeting of the Tercentenary General Committee at the Westminster Hotel, and getting to Westminster early I strolled into the Abbey. In an instant I was carried back some five-and-twenty years and the building was the one I used to visit, or I should say rather I was again the boy who five-and-twenty years ago visited it. These sudden revelations of the past seem to be something distinct from ordinary memory. I had at the moment forgotten all about the visits to the Abbey



when I used to walk to it from Denmark Hill. This strange feeling brought back the remembrance ; but it was quite distinct from the remembrance and might, I think, have come over me if I had forgotten those visits. I have been in the Abbey occasionally in the interval, though not now for a long time, but this feeling of the old time, of my old admiration for the South transept window, of the peculiar earthy smell of the Abbey or of its vault-like air, I don't know which, had never before come over me.

‘And then it vanished as it came.’

“After a few seconds the Abbey became the building of to-day, and all these feelings are memories merely, just like my remembrance of visits to the Abbey. The other was a vision, not a memory. One cannot talk much about feelings of this kind, for they seem to be beyond language. ‘Transcendental’ according to the dictionaries is that which goes beyond experience, not beyond knowledge. What I am speaking of goes beyond speech, not beyond experience.”

Though overclouded by a serious illness which impaired a naturally robust constitution and left him all his life a delicate though muscularly strong man, his childhood was a happy time to which as a schoolboy he looked back regretfully. From his own experience he judged that nothing can take the place of a home education, at least when the surroundings are favourable, and that a boarding school is at best a *pis-aller*. “Es bildet ein Talent sich in der Stille,” and the full “stream of the world,” he held, should not come before college days. Two things only he regretted in looking back to his early instruction. “I did not learn to love or even to say good poetry such as Dora [his eldest child] is now learning and learning to love, and I never had my attention drawn to such things as wild flowers and birds” (Oct. ’87).

“My own remembrances extend back a long way. My childhood was divided into two parts by a long illness which began when I was five years old. Before this I was very fond of

being read to, and I had a very strong verbal memory which showed itself in learning songs &c. I remember now ['69] some of the words of Paul Pry which I used to sing in those days, my mother playing the tune. There were a great many verses but I knew them all. Of course I did not understand them all and when I did not I made mistakes. One of these I remember : —

‘They’ve got me in the picture shops,  
They have upon my honour ;  
I’m next to Venus, which they say  
Is quite a libel on her.’

I took it to be ‘quite a label honour.’”

\* \* \* \*

“I remember two moments of supreme delight in these early years. One was when our house was flooded. The other was on one of my birthdays when on going in to dessert I found a toy bridge constructed on the dining-room table, on which bridge there were actually tin vehicles. There was an eclipse of the sun and I remember people using burnt glasses to look at it. I have an impression that it happened on a Sunday. At the time of the eclipse I was going every day to Miss Gutty’s school, or I had perhaps become a weekly boarder. I remember on one occasion seeing my face (I can still recall the impression) on the brass handle of her front door. I must have seen it every day in the looking-glass. Why should only this sensation have left a permanent impress? At Miss Gutty’s I cried considerably at first, and the feeling of grief must have been strong to be remembered now. Of the lessons there I remember nothing. Some of the boys told me I was very wicked ; I did not bow when I pronounced our Lord’s name in the Creed. Ignorance, however, not Protestantism, was the cause.

“At this time I was very fond of music and the evening hymn which we sung every evening made a great impression on me. We sang the perverted Tallis, and such is the force of

association that the tune which pleased me then pleases me now far better than the more correct version. It is absurd to suppose that children never think of the sense of what they say. I was very much impressed by Ken's words and used to wonder what 'ills' were. I shall never forget the effect of this hymn (words and tune) upon me. I certainly used it with a sort of religious aspiration.

"At this school we used to have as punishments the stocks and the backboard. The first was a machine for making you stand with your toes turned out (why should that be considered a grace?). The other was a board with handles round which you had to put your arms.

"When I was just five I had measles, I was wrapped up in a blanket and carried home. Here I was ill in bed for a long time. *Pickwick* was coming out in those days and I remember the talk about it, especially the fat boy and the young lady with fur round her boots. After my illness my memory was not so good. Of all that was read to me before my illness I have few distinct ideas. *Æsop* interested me very much, and it must have been before my illness that I heard a most delightful book read about a great king with a great army trying to conquer a small country and being beaten. Many years afterwards I recognised this old delightful story in the history of the Persian Invasion. I had not learnt a single proper name when I first heard the story, but it had charmed me more than any other book read to me. Here is a proof that children do not care to hear about children, or at least of the converse of the proposition. But how at that age could I have got any notion of an army and of an invasion and fighting? This is rather perplexing. I stayed in St James's Barracks with Sergeant Cole when I was very young, perhaps before I heard this story. From my interest in this story and also from the delight with which I read about the young Spartans in Pinnock's *Goldsmith* some years later, when I was about ten, I have always had a notion that history properly taught would interest children

exceedingly and would give the most healthy exercise to their imaginations. Why should severe discipline have an attraction for the young? The hard life of the young Spartans quite filled me with enthusiasm and I remember petty pieces of self-discipline I attempted in imitation of them. One desire which children have, the desire of being useful, was ingeniously turned to account to keep me amused during my illness. I was persuaded that I was doing a very useful thing in separating peas and other berries from coffee that was brought me and I worked away like a Trojan.

"I was put to Miss Burrows before I was eight and I must have been able to read well, as when I had just turned eight I began Latin Grammar. Previously I had been taught something about the parts of speech in English. I was immensely delighted at beginning Latin and I kept up, as far as I can remember, a sort of liking for it. But my favourite book at Miss Burrows' was the *Guide to Knowledge*, which threw light on a vast variety of things in daily life. I'm sorry to say all the light has faded again, except that I remember the diseases to which wheat is subject—blight, mildew and smut—and also that Queen Elizabeth danced a pair of silk stockings, then a rarity, into holes. A good deal has been said against the futility of this miscellaneous knowledge, but I found the information I got out of the *Guide* gave me an interest in all sorts of things—vermicelli, macaroni, silk stockings, smut &c.—which interest died out as this branch of study was not pursued in other schools.

"I forgot to mention that when I was four, or less, I went to stay in the City, in Cannon Street, and remember hearing the old watchman crying out the hours at night. During this visit Jane Thomas [an old friend of the family] was delighted at getting me to count up to 20. I should have said, too, something of my remembrance of Church services. I stood up on the seat for the hymn, which was good fun, but the sermon was a fearful thing to which one had to resign oneself, in the

hope, rather than the belief, that it would sometime, in the remote future, come to an end."

Of the decade between leaving the preparatory school and taking his degree at Cambridge there is hardly a trace in the Note Books, and my attempts to fill the gap by recollections supplied by relations and surviving contemporaries have been singularly barren. I can give little more than a few leading dates extracted from School and University calendars.

He attended for a short time a private school at Weybridge, conducted by the late Dr Spyers (now by the Rev. G. E. Cotterill). Thence he proceeded to Harrow in October 1846, but was removed by his parents at the end of the term on account of his health. Among the entries of that term we find the names of Charles Stuart Blayds, the C. S. Calverley of *Fly Leaves*, whose wayward genius and frolic humour were keenly relished by Quick, and Henry Montagu Butler, his future chief and life-long friend. Of the private tutors through whose hands he passed between 1850 and 1854, when he entered Trinity College, Cambridge, nothing survives but the names, and of his undergraduate days we have only faint glimpses and a few passing allusions in the Note Books. The College intimates whose names I can remember his mentioning to me in conversation have all died or disappeared from ken, and in those days he was not a man of many friends. His was a clear case of arrested development. After a precocious childhood he seems for years to have lain dormant, slowly recuperating the powers that had been atrophied by a grave illness. At Cambridge he ground away with a stupid stubborn conscientiousness at mathematics, a subject for which he had little aptitude and less taste. Such, if I can trust my memory, are the very words in which he described to me his undergraduate studies. "Years ago at Cambridge," so he writes in his diary of 1871, when he was a Harrow master, "I adopted as a rule Bacon's maxim, that you should attend to studies you don't like, and what you do like will take care of itself. This, at least in my case, was a

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great mistake. I spent all my strength on things I had no taste for, and the examination was upon me before I had found time for the subjects in which I might have been successful. I still live under the shade of some dreary piece of work which takes all the heart out of me." For languages he had a decided turn and liking, and though he never paid much attention to verbal scholarship or philology in the narrower sense of the word, he had a keen appreciation of literary style, relished *Le Misanthrope* and *Faust* as keenly as he did Milton and Shakespeare, and wrote German with perfect ease and correctness. His natural line would have been classics, but he must have felt that having left the regular groove of a public school education and never attempted anything in composition beyond Ellis's prose and nonsense verses he was no longer in the running for the Classical Tripos. Had he been born an age later he would almost certainly have chosen the Historical or the Moral Sciences Tripos, but in his day there were no such alternatives. As it was, he passed out as Senior Optime in the Mathematical Tripos of 1854. He was not a man either at the time to be soured by his ill success, or, in after years, when he had made his mark, to lay the blame on the narrow curriculum which had afforded no scope for his powers, or on his tutors who had failed to discover the bent of his genius. The most modest of men, he ascribed his failure wholly to his own dulness and want of initiative. He was always proud of his *alma mater* and especially proud of belonging to the greatest College in the world, and it is to the credit both of Cambridge and of Trinity College, that they showed their appreciation of a loyal son, though he was an ὀψιμαθής. After leaving Cambridge he went, as an additional unpaid curate, to the Rev. J. Llewelyn Davies at St Mark's, Whitechapel. Of the reasons that induced him to take Holy Orders the Note Books tell us nothing, but from his subsequent reflections on the work of a minister and his own qualifications and disqualifications for it, we may safely infer that, without feeling



any special call, such as with men like Newman, Keble and Pusey, makes the ministry for them the one and only worthy pursuit in life, he chose the clerical profession as a field for useful labour. Ambition was certainly not a motive. "I never knew," says Mr Llewelyn Davies, "a man more unworldly, more simple, more quietly indifferent to money or praise." And what to most men of ability, without the higher call, would have acted as a deterrent — the routine and drudgery of parochial administration and all the petty business that falls to a parson's lot in a poor parish, where he is the only man who has both the capacity and the leisure to undertake it — was to Quick rather an attraction. He gave up his curacy, not because he found the work irksome, but because it did not afford sufficient scope for his energies. His first Vicar and lifelong friend, Mr Davies, sums up briefly his estimate of Quick's clerical work. "He had not a telling manner as a preacher, but his sermons were always fresh and interesting and serious, and he could preach extempore with more success than I should have expected. And he had the advantage — no small one for a clergyman in these days — of being musical. In parochial work his sympathies were always with the poor, but they were guarded by a manly respect for the independence of the poorest, and a desire for their moral and intellectual elevation. I was sorry when he gave up his parish [Sedbergh] — though he did not altogether give up the performance of clerical duty — because I was convinced that his spiritual work, pure, loving and deeply reverent, had a peculiar excellence and value, such as he himself was not likely adequately to appreciate."

A story communicated by Mr William Welch, his friend and colleague at Cranleigh, belongs properly to a later year, but it may be appositely told here as illustrating the kind-heartedness (with a dash of Irish recklessness) which endeared him to his East-end parishioners.

"As a young man he used to put up at Whittaker's Hotel in Soho, and at the time when he was passing the first edition of

*Educational Reformers* through the press, there was a fire in the building in the middle of the night. Quick conducted his old landlady to the house of a friend of his in the neighbourhood, whom he roused from his slumbers, and demanded admission. His friend was not over well pleased at being disturbed, and when Quick insisted that the housekeeper should be got up to make some tea for Mrs Whittaker, warmly protested. 'Nonsense,' said Quick, 'of course I shall tip her; but by the bye I hav'n't my purse with me. Lend me half-a-crown.' He was referred to a pair of trousers hanging over a chair, abstracted the required coin, and tipped the servant with her master's money, which he never remembered to repay.

"When I told Quick the anecdote, many years after, he chuckled with delight, and said, 'Well, if it's true that I forgot to repay him, I certainly won't do so now. It's too good a story to spoil.'"

He turned to teaching, not, in the first instance at any rate, as impelled by any conscious bent or bias, but rather as an obvious alternative, the second string, so to speak, that every English cleric has to his bow. His own bringing up at private schools and at Harrow had left him profoundly dissatisfied with existing methods, and though at that period he had not thought out for himself any better way, he knew, or thought he knew, "how not to do it," and felt assured that even if he failed he could not well do worse than his own masters had done for him.

From this point onward the Note Books are so full that we may leave Quick to be his own biographer. A preliminary table of dates will help to make the succeeding stages clear.

Lancaster Grammar School, June 1858—Jan. 1859.

Guildford Grammar School, Midsummer 1859—Midsummer 1860.

Hurstpierpoint, Jan.—Aug. 1865.

Cranleigh, 1865—1867.

Hurstpierpoint, Oct.—Dec. 1867.

*Educational Reformers* published, 1868.

*Autobiography*

"I was ordained Deacon on Trinity Sunday '55 and stayed at St Mark's till the autumn of '56. I think it was about Aug. '56 that, stirred up chiefly by Carlyle, I went for a month's holiday to Hamburg and boarded with the Albertinis. This gave me a start in the language, though I did not pick up enough to read German without constant dictionary work, so I suppose I was not much the wiser for my Hamburg trip when I went to Leipzig. On my return from Hamburg I went to Christ Church, Marylebone. I do not know what I did with myself there, but fancy it was not much. Healy and I spent a great deal of time together and no doubt his influence went far to discourage any attempts at an *eigene Religion*, if any of the old Manning impressions remained. I seemed to myself doing no good there and getting very idle. On the whole I thought I should do better at school work, so in Jan. '58 I left Davies and started for Germany to do something with the language before I set to work in the new line. In May I returned to England and arranged to take a mastership in Lancaster Grammar School. Here I had six months of tremendously hard work, teaching classics and mathematics all the week and doing duty with sermons at Halton on Sundays. For some little time I was nearly knocked up, but I came round and thoroughly enjoyed the amount of exertion the work required. Lee and I split about Sunday work at Xmas, and in Jan. '59 I went again to Leipzig. On my return in May I tried to get a Grammar School to myself, but partly from my dislike to fixing myself down anywhere and partly from my dread of having to do with work-people, servants &c., was not very energetic in the pursuit. Finally, rather than remain another six months idle, I accepted the mathematical mastership at Guildford Grammar School, which I filled from the summer of '59 to the

summer of '60. Here my work was easy but intensely monotonous and very much against the grain, as I am not somehow good for very much at Mathematics. I suffered greatly from headache while at Guildford and was not sorry to leave. In August I went for a trip to the Tyrol, Vienna, Venetia &c., and having returned in October am now [Nov. '60] thinking of looking out for a curacy.

"What then has been the outcome of my school experiences? One thing at least has made itself clear, that such a life as a schoolmaster's settles down almost irresistibly into a life of the merest routine. This I found to be the case whether I had much to do or little. After a day's work there is little energy or inclination for anything but the merest amusements. Moreover the employment of school teaching keeps the mind constantly engaged with small matters, small points of discipline, small corrections of small faults. Then, again, most boys are thoughtless and stupid and exercise scarcely any of one's faculties except patience. It is very difficult too to treat them with courtesy; they seem tiresome, unreasonable and weak, so one imperceptibly gets into the habit of speaking curtly, indeed rudely, to them. The master loses the wholesome sense of his own deficiency by constant intercourse with his inferiors, and this danger is the greater, as all boys are inclined to sycophancy. I have often been puzzled whether their rude flattery proceeded from sheer simplicity or from an early perception that flattery is pretty sure to please. Yet my intercourse with boys has on the whole raised them in my estimation and increased my liking for them. They are by no means the bad fellows Goethe tries to make them out. There is indeed a nasty spirit at times which takes possession of them and prompts them to tease one another and lie to their masters. If from some cause or other they take a dislike either to a boy or master, the teasing spirit, wonderfully strengthened in each by the consciousness that he has numbers with him, sometimes becomes actually fiendish. But so long as this

spirit lies dormant they are good-natured, hearty fellows, somewhat idle, but easily encouraged to exertion. I know more however about the spirit of teasing from recollection of my own schoolboy days than from anything I saw of it when I was a master. Lying indeed did come under my notice, but so also did many instances of truthfulness when truth was inconvenient or dangerous.

“I went into school-work with the notion that great alterations might profitably be made in the subjects usually taught and in the way of teaching them. I am now fully convinced of this. What for instance is the present state of religious education? It is strange that while people are very keen as to the religious education of the poor, so that nothing can be done because of differences about the ‘religious element,’ this religious element is hardly thought of in the education of the rich, and nobody knows or cares or even thinks about it when a son is sent to Eton, Harrow or Winchester. The religious element certainly entered into the education of the Fourth Form when I was at Harrow, but how? In the shape of one lesson a week from Watts’s *Scripture History*. And maybe the fathers of some of us were then offering the strongest opposition to all schemes of secular education and believing most firmly that such schemes end in infidelity and all sorts of immorality. Was the weekly lesson in Watts the salt that kept all the rest of our intellectual food wholesome for us? In all the other public schools I have known the religious teaching has been nearly as scant as at Harrow in the forties. Even in the National Schools where there is so much fuss about it, all the talk ends in the children having to learn by heart the Church Catechism and use the Bible as a reading-book. In this matter we differ very widely from the Germans. All their classes have a religious lesson every day, the younger children in the German Bible, the elder in Greek Testament and Church History, and in both cases great pains are taken to give them accurate instruction in the Gospel according to Martin Luther. Yet the effect of all this

systematic religious teaching, as far as my observation goes, is small. The educated classes in Germany, whether more or less moral than the corresponding classes in England, are far more consciously estranged from Christianity. With me then it is an open question in what way and to what extent grown-up people are bound to study theology themselves and to procure instruction in it for their children. One point is clear, that the first thing to cultivate in the young is reverence, and reverence is surely in danger if you take a class in 'Religion' just as you take a class in Grammar. No good, I think, can come of connecting sacred truths and persons with associations so disagreeable to a schoolboy as ordinary school-work. Above all things I object to the plan of making the Greek Testament succeed or supersede the Greek Delectus. Emerson says somewhere that to the poet, the saint and the philosopher all distinction of sacred and profane ceases to exist. All things become sacred alike. As the schoolboy, however, does not as yet belong to any of these classes, if the distinction ceases to exist for *him* all things will become profane alike, and there is great danger of this if the words of our Lord are dwelt upon chiefly as illustrations of the rules of Greek accidence.

"Religious instruction may be conveyed in a most impressive way through the medium of worship. I do not know that our daily service is the best possible for boys, but if any other were substituted for it, it should resemble it; in form it should be as varied as possible and should give the congregation much to say or sing. After all, religious education is mainly 'that which is imbibed from the moral atmosphere which a child breathes, the natural language of parents and tutors, not their set speeches and set lectures.'

"If the religious element be a mere teaching of dogma, the education as it seems to me will be just as well without it. Helps lays stress on preparing the way to moderation and open-mindedness by teaching boys that all good men are not of the same way of thinking. It is indeed a miserable error to teach

a young person that his small ideas are the measure of the universe and that all who do not accept the formularies of the creed to which he belongs are less enlightened than himself. If a young man is so brought up, he either carries intellectual blinkers all his life, or what is far more probable, he finds that something he has been taught is false, and forthwith begins to doubt everything. On the other hand it is a necessity with the young to believe, and it would be impossible, even if we wished it, to get a youth to look upon everything about which there is any variety of opinion as an open question. But young people may be taught reverence and humility, they may be taught to reflect how infinitely greater the facts of the universe must be than our poor thoughts about them and how inadequate are words to express even our imperfect thoughts. Then he will not fancy that all truth has been taught him in his formularies, he will not suppose that he understands all the truth which these formularies, as far as they are able, express."

*Hurst. 29 Oct. '67*

"I came here last week and on Saturday took the first work, which was with the lowest form, as I succeed P.

"Having had to take two forms of over 30 boys each in Geography I am nearly rabid. They had learnt all the English counties with their county towns and the rivers on which these towns lie. Who is the better for knowing that Launceston is the county town of Cornwall? A boy or a man who becomes connected with the county finds it out directly; but the knowledge is absolutely useless and utterly uninteresting to anyone else. We cry up our business and insist on the importance of education, and then when boys are entrusted to us we compel them to cram lists of useless words and call that education!

"As far as I can see, no one here thinks whether one thing is better worth knowing than another. The boys must learn something—no matter what—e.g. the small print in K. Edward VI's Latin Grammar. I declare positively that of

all the stupid things I know under the sun there is nothing to my mind so inexpressibly stupid as putting boys who are just beginning Latin to learn these lists of exceptions &c."

*Surrey County School*

Mr Cubitt being impressed with the needs of farmers and tradesmen in the way of education determined to start a school for that class in the county for which he was member. The rector of Cranleigh induced him to fix it in that parish. A council of 24 was formed, a subscription list was opened and about £6,000 was raised among the landowners of Surrey. Plans were prepared and approved for a school building to cost £10,000 but the deficit of £4,000 was not forthcoming, and when some two years later Dr Merriman was appointed headmaster he found an incomplete building on a most unsuitable site. Never did a great school begin with less promising auspices, and according to the Diary it was only the extraordinary business capacity of its first head that prevented a fiasco.

Quick describes the first batch of pupils as frightfully ignorant, though some of them had been at school for years. "Our best boy is an ex-Blue-Coat boy and he is very little before the rest." The teaching at first was necessarily confined almost entirely to English, reading aloud, dictation, learning of poetry &c. For discipline a modified prefectorial system was tried, prefects having no power of punishing.

*Hurstpierpoint and Cranleigh*

"On Wednesday, 18 Dec. 1867, I left Hurst and went to Cranleigh." This text in the diary introduces a contrast between the two schools after the manner of Plutarch's Parallel Lives, which is hardly of sufficient historical interest to be preserved. We may however abstract from local circumstances some valuable hints on the theory of discipline. To all methods of repression—absolute silence in the class-room, keeping a tight hand on boys, especially at the close of term, allowing



no shouting in the play-ground, &c.—Quick was a sworn foe. He notes with a half-malicious satisfaction that the warning he had received that if you give boys an inch they will take an ell was not justified by the event. In the dormitory of which he was master solo-singing and choruses were allowed for the last week of term. In other dormitories where silence was enjoined there was smashing of crockery, scribbling on the walls, &c. In his dormitory there was none.

Here is a vivid picture of a “breaking up” in a school where chartered freedom prevailed.

“As for noise I heard the uproar in the still evening half a mile off. All the masters but one had already left, but the good feeling between the boys and him was so complete that there was not the least danger of turbulence or wanton mischief. A splendid supper in hall was set out for the boys. After supper they sang songs which were roared till some of the singers were nearly black in the face. Then came cheers for the masters, the Eleven, the football team, &c. The boys were wild with excitement and the Headmaster was in almost as high spirits as they, yet when he wished them good-night they all went off quietly to bed by themselves and were all asleep in ten minutes, having let off all their steam below.”

But for a headmaster to keep order on these terms, Quick adds, he must be a man with a will like iron, he must be a kindly man and he must have good spirits—a rare combination of qualifications.

One other general remark. Hearty good feeling between masters and boys is essential for the prosperity of a public school, but hardly less important is the homogeneity or solidarity of the staff. Too often it is the case in public schools that “the head forms one interest, the senior masters a second, and the junior masters a third.” Too often in the smaller grammar schools “the thoughts and interests of the masters are hardly more extended than those of the boys,

and in the dearth of other topics men devote their leisure to making elaborate studies of each others' defects."

*Self-castigation : an experiment*

"When I was at Hurstpierpoint we all used the cane. It occurred to me that we could not well judge of the amount of pain we inflicted and I experimented on myself by giving myself a sharp 'pandy.' Of course the experiment could not be quite satisfactory, for pain like knowledge must be considered *ad modum recipientis*, and a cut that one boy would laugh at might cause anguish to another. But my experiment was not a fruitless one. I found the pain I gave myself far more than I expected and as I had treated myself indulgently I feared I had often given a far more severe punishment than I had intended. My practice therefore for the future was much modified by this single flagellation. I wish we could more often put ourselves in the place of our pupils and so learn or suffer what we require of them."

*Assistants and Headmasters. A squall and blue sky*

"In E. Barbier's book *La Discipline* I come across some interesting passages on the relations between junior masters and *le Supérieur*. The French think out and discuss in print many things which the English leave to each man to run up against, and form his own notion of, after the contact. Of course the relations between superior and inferior are carefully regulated in Jesuit Schools. With us there is nothing but a vague tradition to settle such matters.

"I look back on my own varied experience and think that young masters might learn some useful lessons from old ones, but, as far as I can remember, they never struck me when I was a young master myself. I was not particularly bumptious, but the notion of trying to benefit by the experience of my seniors never came into my head. In most of our schools — foundation or public schools, I mean — the headmaster is both

in age and attainments much in advance of the other masters. As a rule they do not think enough of the school and think too much of him. An assistant master sees this or that defect, but he probably considers it 'no business of his.' Perhaps he goes as far as pointing it out to the headmaster, but if the headmaster does not at once see things through *his* eyes, he settles for the future that the headmaster is responsible, and perhaps instead of doing what he can to decrease the mischief, takes a perverse pleasure in watching it increase and saying to himself, and often to others too, 'I pointed this out to the head, but he only snubbed me.' The lower kind of assistant master thinks of the whole concern as the headmaster's and takes no more interest in the welfare of the school than the ordinary domestic servant in the welfare of the family as such. Just as I fancy in the servants' hall the talk commonly turns on master and mistress, so in the common room of public schools the talk about the headmaster is almost incessant. We do not usually tend to general views. We think of ourselves, of the school, of the headmaster, without any reference to people in similar circumstances. That which interests most in the headmaster is his 'peculiarities.' It is perhaps true generally that for one man or boy who can discern a headmaster's, or indeed any man's, strong points, there will be a hundred who can spot his weak points ; so the weak points will be the most talked about. Cordial co-operation between the head and his assistants is rather the exception than the rule. Men get into a habit of grumbling. There will probably be a grumbler or two by nature among the staff. The others listen and are amused : by degrees they to some extent follow suit."

A petty incident, though it loomed big at the time, is worth recording in as many lines as it takes pages in the Diary, for it illustrates Quick's straightforwardness and chivalry. For a whole term there had been smothered dissatisfaction among the staff—constant grumbings concerning the imperfect domestic arrangements for the masters' dinner. These at last found vent in an

acrimonious letter written by one of the assistants to the Headmaster. In the recriminations that followed Quick considered that his own conduct was indirectly called in question and at once proceeded to 'have it out' with his chief. The result is best given in the final words of the interview: 'You've been telling me that H. is a very good fellow. Go and tell him that I'm a good fellow, and we shall be friends again.' The dinners were reformed, and H. was not dismissed.

The moral that Quick draws is that in cases of social disagreements or misunderstandings it is generally wiser to speak than to write. The written letter remains and rankles, and further, an attack in writing always seems premeditated and therefore more offensive.

To sum up this chapter of his life I will give his portraiture as drawn by one of his Cranleigh pupils. It came to me as a spontaneous tribute to his memory contributed to the *Journal of Education*. It appeared anonymously but I have the writer's leave to add his name — Mr John Russell, Assistant Master in University College School, London, and sometime Warden of the University College Settlement in Gordon Square.

*Cranleigh. By an old Pupil*

'A few days ago I heard of my old master's sudden illness; to-day I have heard of his death. Never, I think, in my life has any news given me more pain. I have so learned to lean upon his advice, to find strength in his encouragement, and to look upon his approval as the prize most worth winning, that now I am to have neither any more, endeavour, in this first shock of loss, seems vain, and hope a mockery. But to-morrow I shall remember how much I already owe him, and this memory, if I was ever worthy of his friendship, will colour my life to the end.

'Among the many friends of his own age who are sorrowing for him, there will be no lack of voices to tell the

story of his life, to put his work in its true light, to make him better known now that he is gone than when he was still with us. Will it be thought an impertinence for one who might have been his son, and who indeed regarded him with all a son's affection and respect, to add a faint touch or two to the picture ?

‘ Our friendship — I think he would have called it so — is of very long standing, dating back to a time nearly twenty-five years ago, when he was second-master at Cranleigh, and I a small schoolboy of ten.

‘ It seems to me now that everybody loved him and valued his good opinion, and that nobody would have dreamed of deliberately vexing him. What particular scraps of knowledge I owe to his teaching, I cannot remember ; I have only the memory of his influence, and this makes me think he must have been an ideal master. Certainly, none other that I ever came under so won my whole heart. To be in Mr Quick's class, to be asked to Mr Quick's room, to be on Mr Quick's side at football, made school-life worth living. Two or three times a-week there was compulsory (Association) football for the whole school, and the sides being generally ‘ A to K,’ and Q being luckily in my half of the alphabet, I nearly always had the good fortune to run behind my favourite. In those pre-scientific days, when ‘ off-side ’ was ‘ off-side,’ there was no getting in front of the ball, and many and many a time have I pantingly backed up the active, burly figure in a good dribble from goal to goal, learning the while, without ever suspecting it, to use my limbs, and love pluck and skill and fair-play. More than twenty years ago, and yet the picture is scarcely blurred : the cheery voice, the kind, eager face, the long growth of red beard, even the white flannels and the grey shirt.

‘ The mention of voice and beard calls up another picture, cherished by others besides myself — Mr Quick singing. He sang as he played football, as indeed he did everything he

thought worth doing, with heart and soul. He had a peculiarly full and telling voice, and sang with free emphatic movement of the head. To watch him in chapel, leading the *Magnificat* to his favourite chant—which I hum as I write, though I have forgotten its name—mouth wide, and beard rising and falling with the syllables on his white surplice, was our delight.

‘I think it may have been because I was in the choir that I came in for so large a share of invitations to his room. How our hearts leapt at those invitations! What good times we had! Was ever such jam and cake? Was ever a game like puff and dart? Was ever a host like ours? How he must have loved boys to win such love in return! How (I expect) he labelled us, and ticketed us, and put us away in those wonderful mental pigeon-holes of his, respecting our individuality and bearing with our humours, almost as though we had been grown men. And we were not put away to be forgotten, for years afterwards, when I met him again at Cambridge, he remembered me in a moment, and only a few months ago in one of his much-prized letters he addressed me by my old school nickname, which I myself had almost forgotten.

‘My good fortune followed me everywhere, for I was also ‘in Mr Quick’s class,’ though for what subject or subjects I have forgotten. I think it must have been for English, amongst other things, for I distinctly remember how at times he would delight us by stopping work early and reading aloud. My first introduction to *Tom Brown at Oxford* was by hearing him thus read the account of the boat-race. I think he must have read it marvellously well, for I have never forgotten the almost breathless interest with which I listened for the end. I remember, too, that he was the examiner for some reading prizes—given, I have little doubt, by himself—and I do not suppose I liked him any the less for awarding the junior prize as he did. He was also librarian,

and no doubt gave many a boy a love for books, who, but for him, would have remained a hopeless Philistine. I have a vague memory of class-matches also, which I think he must have introduced, and which left such a lasting and satisfactory impression upon my mind that, as soon as I began to teach, I adopted the plan, and have never since given it up.

‘I only once remember to have seen him angry, and that was in class, and with me. I was sitting next to my great friend — my great friend then, and ever since — who would ratify every word that I have written. What we were supposed to be doing I don’t know, but whatever it was we were neglecting it, and tittering together over some foolish thing that one of us had whispered or drawn upon his paper. Suddenly Mr Quick noticed us and called us to order. But his words, I am ashamed to say, had no other effect than to make us both burst into one of those unreasonable, yet at the same time absolutely uncontrollable, fits of laughter that schoolboys, and schoolboys alone, are subject to. He sternly bade us be quiet, but we only laughed the more. Then he rose from his seat and came over to us. I need hardly say that he did not strike us, but of what he did or said I have no memory. I can only remember a mighty anger, and that after a few incoherent words of excuse we were cowed and still. I had hoped some day to remind him of the incident, and beg his pardon.

‘<sup>1</sup> How long he remained at Cranleigh I do not know, but he must have left while I was still a comparatively small boy. I well remember our excitement and sorrow on hearing that we were going to lose him. In those days rod and birch were in full swing there — they may be still — and a notion got about that Mr Quick, to express his disapproval of such barbarous means of maintaining discipline, had decided to leave. After this, of course, he was more our hero than

<sup>1</sup> He came at the opening of the school, Michaelmas, 1865, and left in December, 1867.

ever, and we felt somehow that in losing him we were being given over to the enemy. The last time I ever saw him I told him of this old belief of ours. He smiled, as only *he* could smile, and said we were wrong; but I did not take his smile to mean that he was a friend of birch and rod.

‘It must have been about ten years after leaving Cranleigh that he gave a course of lectures at Cambridge on the History of Education. I was then an undergraduate, and though I had not seen or heard of him for all those years, and cared no straw (being still unconverted) for any History but Church History, coming upon his name one day by accident, its old charm drew me to his lecture-room. Yes, it was the same man, my boyish hero, and as I sat and looked — I don’t think I listened — all my old love and worship came back, never again to be disturbed. After the lecture many stayed behind to speak with him. I waited patiently till all were gone, and then, with flushed cheeks, went up to him and put out my hand and spoke. He not only knew me at once, but seemed as glad to see me as I was to see him.

‘From that time we have never lost touch. All my subsequent life has been stayed by his kindly hand, and cheered by his kindly voice, and this, despite the fact that I long ago renounced the faith he always held so dear.

‘He is dead, my dear, dear Master; but he remains my dear Master still.’

### *Educational Reformers*

The year that elapsed between leaving Cranleigh and joining the staff at Harrow was occupied almost entirely with the writing of *Essays on Educational Reformers*. When the idea of the book first took definite shape we are not informed, but the germ was certainly implanted during Quick’s visits to Germany. At Hamburg, Leipzig and elsewhere he made the acquaintance of the leading ‘Schoolmen’ and conversed for the first time with masters who had made a study of their



profession, and applied in their school teaching methods that they had previously thought out for themselves. "I have found," he writes, "that in the History of Education, not only *good* books, but *all* books, are in German or some other foreign language." To exhort public school masters to study German *Pädagogik* was, he knew, waste of breath, but he hoped to induce the more thoughtful among them to read short sketches of the great masters of Educational Method — Comenius, Locke, Rousseau, Pestalozzi — when presented in clear outlines and with special reference to the present state of secondary education in England. What gives the book its great charm and its chief value as an historical study, is its suggestiveness, its almost tentative attitude. The author is himself a student, feeling his way, digesting materials for his own use. He has no cut and dried theory to establish or illustrate, he judges each school and method by its fruits, he is an eclectic philosopher. *Educational Reformers* was not so much the result of an impulse to create something as to *do* something. He shrank from the suggestion of his friend Professor Seeley to add a final chapter summing up the proposals of the different Reformers. "That" (he notes with his usual modesty) "required thought, and, like a schoolboy, I shirk thinking, though unlike most schoolboys, I am always ready for work or for receiving the thoughts of others."

He felt moreover that besides a close and thorough, though not very prolonged, study of original authorities, he was bringing to his task a qualification that few previous English writers on education had possessed, a practical acquaintance with the subject. "As boy or master, I have been connected with no less than eleven schools, and my perception of the blunders of other teachers is derived mainly from the remembrance of my own." But as the concluding words of the Preface show, he was not very confident of realising even these modest expectations: — "If the following pages attract but few readers, it will be some consolation, though rather a melancholy one,

that I share the fate of my betters." The book eventually brought him fame, and to American pirates considerable profit, of which he never shared a penny, but at the time it proved from the publisher's point of view a complete failure. It was years before the first edition of 500 was sold off and that not till the published price, 7*s.* 6*d.*, had been reduced to 3*s.* 6*d.* After the first English edition had been exhausted there was a steady demand for the book, but not sufficient in the opinion of his publishers to justify a second edition. Quick, whose one thought was to promote the study of education and in particular to aid beginners who had not either the time or the ability to consult original authorities in Latin, French and German, was perfectly content to supply this demand by importing and selling at cost price one of the pirated American editions. In this way about 1500 copies were disposed of. Between the first and the second authorised edition nearly a quarter of a century intervened. For all these years, off and on, Quick had, as he expressed it, been "tinkering" at his book, buying every book and brochure that bore on his subject (more than he could possibly read), revising, annotating and adding supplementary chapters. As prefaces are seldom read, I venture to quote from the Preface to the second edition a graphic apologue in which he reflects on the first stage of his pilgrim's progress as viewed from his present standpoint.

"When I was a young man (*i.e.* nearly forty years ago), I once did what those who know the ground would declare a very risky, indeed, a foolhardy thing. I was at the highest point of the Gemmi Pass in Switzerland, above the Rhone Valley: and being in a hurry to get down and overtake my party, I ran from the top to the bottom. The path in those days was not so good as it is now, and it is so near the precipice that a few years afterwards a lady in descending lost her head and fell over. No doubt I was in great danger of a drop of a thousand feet or so. But of this I was totally

unconscious. I was in a thick mist, and saw the path for a few yards in front of me *and nothing more*. When I think of the way in which this book was written three-and-twenty years ago, I can compare it to nothing but my first descent of the Gemmi. I did a very risky thing without knowing it. My path came into view little by little as I went on. All else was hid from me by a thick mist of ignorance. When I began the book I knew next to nothing of the Reformers, but I studied hard and wrote hard, and I turned out the essays within the year. This feat I now regard with amazement, almost with horror. Since that time I have given more years of work to the subject than I had then given months, and the consequence is I find I can write fast no longer. 'The mist has in a measure cleared off, and I cannot jog along in comfort as I did when I saw less.'

He had gratifying proofs that though he might be no prophet in his own country, his work was fully appreciated in the States. In the Boston *Journal of Education* of 4 Nov. 1886, appeared a model list of books for teachers. 'The list had been composed by the Editor on the following plan. Twenty-three of the leading American educationists were applied to and the lists furnished by them collated by the Editor. In the published list the books were arranged in order, according to the number of times they had been recommended.

"Oddly (and absurdly) my *Educational Reformers* heads the list with 17, Page's *Theory and Practice of Teaching* comes next with 15, and Fitch's *Lectures* next with 12 votes."

As the first edition is now a rare book it will not be deemed superfluous to indicate the principal alterations and additions. The first two chapters of the second edition, a study on the Renaissance in its educational bearings, are entirely new. On comparing these chapters with those which immediately follow, on the Schools of the Jesuits, the reader cannot fail to notice the advance in originality, the wider and bolder generalisation, the firmer grasp and more definite statement of leading

principles. The chapter on Froebel, a replica of his article on Froebel in the *Encyclopædia Britannica* is also entirely new. The studies of Sturm, Rabelais and the Port-Royal are remodelled and greatly enlarged. The concluding dialogue, an excrescence, but one that few could wish excised, characteristic as it is of his attitude and temperament, replaces a somewhat dry appendix which was wisely omitted.

From the latest appreciation of the book by a Frenchman<sup>1</sup> who is thoroughly versed in the educational literature of England and Germany as well as of his own country, I translate a short passage as showing the high value set on the book by Continental authorities. 'Our author lays no claim to originality in the strictest sense of the word. With an ingenuous modesty which we must discount he tells us himself that many of his essays are mere compilations. There are indeed few works on education that he has not laid under contribution, and in the Preface to the first edition and the list of 'Books for Teachers' of the second edition, he loyally acknowledges the sources from which he has drawn. He resembles the Matinean bee, if we may be allowed a hackneyed comparison. He possesses in a high degree the art of seizing the dominant thought of a writer, of assimilating it and reproducing it without commonplaces or unnecessary accessories. He has the rare knack of condensing into two or three pages the ponderous tomes or undigested lucubrations of the authors whom he quotes. What he borrows is so thoroughly assimilated and identified with his own stock in trade, that he cannot keep separate accounts and finds it impossible to determine who should be credited with an idea. Whether the thoughts he sets before us are his own or another's, the language is all his own, the style clear and simple, set off by happy illustrations and apposite quotations.'

<sup>1</sup> *L'Histoire de l'Éducation en Angleterre*, par Jacques Parmentier, Professeur à la Faculté des lettres de Poitiers (Perrin, 1896).

*Harrow*

In the autumn of 1869 Quick was most unexpectedly offered a mastership at Harrow.

*Harrow revisited Nov. 11, '69*

"To-day I have been down to Harrow, where to my infinite astonishment I have just got a mastership. The whole thing seems much more like a dream than a reality. I did feel pleasure, but one's feelings are blunted and my sensations were much less keen than they were in '46. Though I had not been at Harrow since Fred [his younger brother] was at school there (about 18 years ago), I remember the place and everything about it as well as any place in which I have spent years. I went with Bowen to the Fourth Form room for 'bill.'<sup>1</sup> It was a much quieter affair than in my time. The room seems smaller — otherwise quite unaltered."

He was delighted at the prospect of returning to his old school and serving under his old schoolfellow Dr Butler, for whose character and abilities he had a profound admiration. The change too from the Spartan fare and the almost monastic regimen of middle-class schools like Hurstpierpoint and Cranleigh, to the comparative luxury and the social advantages of Harrow, was not without its attractions. Though by profession he was a thoroughgoing radical in all scholastic matters, he felt none the less the immense educational advantage of historic traditions, fine buildings and such surroundings as appeal to a boy's sense of beauty and veneration. "I don't think (he writes) we should have been as conscious as we were of the idea of the school at Hurstpierpoint, had we not had the Chapel and the Hall. Certainly at Cranleigh I missed these things terribly." And after attending a school concert in the New Speech Room, "Yesterday the sight of the whole

<sup>1</sup>The Roll Call.

school assembled in the Speech Room was to me not only intensely pleasurable, but something more too ;” though he adds too truly, “ Harrow Chapel never was of the smallest material advantage to me. It is weak and dwarfing.” To Society, indeed, in the fashionable sense of the word, Quick was absolutely indifferent, and the only personal luxury in which he indulged was books. Not that he felt at any time a leaning towards asceticism, but his mind was always so absorbed by the work in which he was engaged, whether contemplative or active, that he never had time to think of food and raiment and minor creature comforts. So again in his social relations he was a true democrat. He acted on no preconceived theory of equality or fraternity, but he naturally and without an effort made friends of all, without distinction of rank, who were drawn to him by common pursuits and interests. The more fastidious of his colleagues were shocked and sometimes scandalised by the strange creatures who came to visit him at Ivy Cottage—ushers out at elbow, Board School masters weak in their h’s, and German Lehrer unacquainted with soap. Like the Vicar of Wakefield’s guests, to carry on a comparison suggested by Dr Butler, these motley visitors ‘all sat at the same table and none complained of the gooseberry wine provided by their host.’ His Harrow life, as the extracts from his diaries will show, did not fulfil his expectations. He was handicapped in his work by chronic headaches and as a consequence subject to fits of mental depression. He was naturally a slow worker, and the incessant ‘grind’ which is the lot of most Harrow and Eton masters was too much for him. He is always complaining that, do what he will, he cannot get abreast of his work. A friendly though unsympathetic colleague writes to me, ‘I fear I cannot tell you much about our old friend Quick. During such time as I was at Harrow with him I always enjoyed his kindly ways, but did not know him intimately like Hallam and Marshall. I remember, I fear, most his complaints—it was not long before

he left — his headaches and quite startling difficulties in adding up a few weeks' marks, &c. and the effort it gave him to write a short sermon at long intervals.' Undoubtedly too he fell into the error of overconscientiousness and carried his love of strict accuracy into a province where it is mostly labour lost. It may not be a doctrine to be preached on the house-tops, but it is none the less true that a wise passiveness, a knowledge when '*et premere et laxas dare habenas*' is a valuable equipment for a schoolmaster. Without this gift it will happen, as in Quick's case, that an idle boy who knocks off an exercise in ten minutes, may inflict on his master an imposition of twenty minutes in correcting it.

The constitution of a great public school resembles in some respects that of a State Department like the Treasury or the War Office. It is settled mainly by tradition and unwritten law; the machinery is antiquated, cumbrous, intricate, and such as no publicist, or statesman with a perfectly free hand, would dream of adopting or recommending for adoption. But in spite of much friction and waste of time and brain power it does its work in a way, and a new Secretary of State, however great his ardour for reform, finds himself comparatively powerless against the traditions of the Office and the conservatism of the permanent officials. Such a system is not likely to suit a philosopher who is always examining into the reasons of things and trying to construct for himself an ideal world. The ordinary master, especially if he be only an assistant master, accepts with a stronger or weaker protest what seems to him the inevitable, and quiets any scruples that may arise with the Stoic's maxim '*Spartam nactus es, hanc exorna.*' Quick was neither a Stoic nor an Epicurean. The task assigned him he carried out loyally, conscientiously and ungrudgingly, but he exercised freely the Englishman's privilege of grumbling, and he was throughout oppressed by the sense of being, as it were, handicapped by tradition and carrying weight in a race that would tax all his unimpeded powers of body and mind.

His reiterated complaint against the Harrow system (and Harrow may fairly be taken as a typical public school of his day) is absence of method or organic unity proceeding from wanton ignorance of educational principles and resulting in overworked masters and under-taught or ill-taught boys. The following entry is not a passing growl blurted forth at the end of some fag day, but the calm retrospect of later years.

"Ste Beuve says that the University teachers of the middle of the 16th century had come to the worst stage possible '*la diversité dans la routine.*' This was very much the state of things when I was a master at Harrow. Every man taught just as he liked. No attempt was made at any uniform system, but men were so over-worked that they could not get on without routine."

With Harrow boys his relations were generally friendly, though they were mainly confined to school-time. The traditions of the place and the arrangement of hours make it almost impossible for a master who has not a house to see anything of boys in play-time unless he happens to be an athlete and can share their games. The contrast between Harrow and Cranleigh boys struck him forcibly and the advantage was not always on the side of the more aristocratic school. "Individually (*i.e.* when one has any intercourse with them out of school) their manner is very good and one sees a considerable advantage they possess over the shy, awkward boys of middle class schools; but in school I have seen worse manners here than anywhere. Yesterday was not the first time I have found big fellows behave in a way which was distinctly ungentlemanly." As a form master too he found more difficulty in holding the reins with such a team than with a Cranleigh set. For one thing the average age was greater, "in fact the most difficult age of all, because they have lost the docility of childhood and not yet acquired the self-respect of young men. . . . When I am well and in good spirits I enjoy taking a form like this, just as one enjoys riding a spirited horse that one feels one can manage. . . . Alas !



too often the Educational Reformer disappears and the common-form English Teacher takes his place directly I go into school. To-day I set P. senior 1000 lines for impertinence."

With Mr E. E. Bowen, under whom as Head of the Modern Side most of Quick's work at Harrow was done, his relations were perfectly friendly, but no two men could have differed more widely in temperament, in cast of mind and in methods of teaching. It was a case not of the hare and the tortoise, but we might almost say of the swift and the mole. There is no denying that as judged by tangible and immediate results the mole was not in the running. The following extract is obviously one-sided and partial, but it is too valuable an exposition of the possible dangers of the impressionist method to be omitted, and Mr Bowen's reputation as a teacher is too firmly established to be touched by the personal criticism.

"Bowen and I have very little in common as teachers. He is very rapid in every way. His great object is to arouse mental activity, so he goes over a great deal of ground; brings in all sorts of collateral information and must content himself with a good deal of work in the rough. This is the sort of thing he sets—'Is any modern expedition like that of Caesar? Are any modern people like the Britons? Are we Britons? Which of the form is most so? Is Napoleon III most nearly descended from Julius Caesar, Cassivellaunus, Commius or the Ubii?' This sort of questioning is very characteristic of Bowen's mind, in which activity is everything, results are nothing. I on the other hand, if I were more what I should like to be, and what I tend towards, am a complete antithesis to all this. I have contracted my area till it is perhaps absurdly small and by going over the same thing again and again with my pupils am conscious of running a risk of producing mental nausea.

"My notion of Bowen's teaching is that these boys will leave school having dimly become conscious of a lot of things, but with no certainty of anything beyond their own names. The

more intelligent of them may have awakened interests which will be sure to get themselves fed, but these boys will be the exceptions, not the rule. Almost all experiments in teaching seem to me to fail for want of definiteness. The teachers who are most anxious to teach are just those who fail most in this respect. They know a good deal and want their boys to know a good deal also. So they do not stick to a text book, but plunge out in various directions with great labour to themselves and—they find in the end—without much result in their pupils. I get to have a great disbelief in the possibility of awakening intellectual interests in boys—boys under sixteen at all events, and there is only one way in which they can be successfully taught. The subject matter must be small in quantity and very definite, and this must be worked into them by constant repetition.

“Bowen seems to me like a man who wanting to knock in a lot of nails taps in one loosely, then taps in the second thereby shaking out the first, and so on. There may be some French nails knocked into these boys’ minds but at present I have not come upon them.

“I am sure the education our boys get, on its literary side at least, is extremely faulty. Intellectual tastes are probably checked rather than fostered by the boarding-house system. They require to be nourished in the young by personal influence, but the masters see nothing of the boys except in school. The boys make their own world, from which grown people and the thoughts and interests of grown people are excluded. If you get boys to breakfast the only talk possible seems school shop, games, and so forth. The world of public events has little interest to them. The world of books still less. If they lived with more intellectual men they would get more intellectual interests. This want of interest is the thing that utterly defeats one in teaching.”

It would serve no good purpose to recall the particular incident of domestic history which evoked the following

generalisation. Suffice it to say that somewhere in the seventies a magisterial decree went forth which was at the time bitterly resented by the boys as an unprecedented interference with the liberty of the subject, but for which there were substantial reasons of State that could not be made public.

*"Harassing Legislation"*

"When Dizzy invented this phrase I thought it was one of his tricks of language. Tricks of this kind always impose on the public. Thus a parliamentary orator declares that his plans 'tho' new are not new-fangled.' He would be very much puzzled to find any difference between the two. There is a story of Chad (I think) who declared some action to be 'not only doubtful but dubious.' Phrases of this sort sound the right thing and indicate clearly that the speaker does not like this or that, and all who agree in the dislike think the phrase excellent—just their sentiments. But Dizzy's harassing legislation had more in it than this. Lowe replied that all good legislation harassed interests that are hostile to the public interest; and Bright said that the Jews in the wilderness doubtless thought the Ten Commandments harassing legislation. These answers were clever but beside the point. If on the whole the public gains vastly by a piece of legislation the legislation cannot be called harassing, though some people are harassed by it; but there is a principle which is commonly received in this country and which the H. Spencer school of Liberals would push to great extremes, the principle which forbids State interference where it is not absolutely necessary. If things will go on fairly well of themselves it is not enough to show that in some respects they might be improved by legislation. We consider legislative interference to some extent an evil and it must be brought in only to correct a greater evil. . . . The principle of never legislating unless legislation is necessary to stop a decided evil is generally accepted in our

public schools. The boys have a consciousness of freedom from restraint in things immaterial and this consciousness has a very high educational value. A boy early learns self-respect when he finds he is respected by his seniors and is not worried about trifles. Unfortunately it is not easy to treat boys with respect — one feels one's power too much. But public school-masters do treat boys with tolerable respect and this is one of the good influences of the place. The principle however of respecting boys and not subjecting them to paltry unnecessary restrictions is occasionally forgotten here."

The following entries fairly represent, not perhaps Harrow boys, but Quick's relations to Harrow boys and his estimate of public school education, as formed at the time, though his determination to send his own boy (as a home boarder) to Harrow shows that it must have been somewhat modified on calm reflection.

*Relation of boys and masters*

"It's a pity that masters see so little of boys. I am sure one's relations with boys in school would be better if they had other conceptions of the master than of a slave-driver, and that the master would treat the boys with more consideration if they did not always come before him as 'prisoners at the bar.' When I was a boy I was so impressed by the coarseness and the sin so prominent in school life, *as the boy sees it*, that I thought I would never send a boy from home till he was 14 or 15, and then I would not send him to a public school. Friend B., no doubt for the same reason, thought he would never send a boy from home at all; and yet he is in a small house here and very happy."

*A boy sent to apologise to R. H. Q.*

"This 'apology' is the vilest humbug, as I know of old. A boy offends a superior and the authorities make it part of his punishment that he shall tell lies to him. In nine cases out of

ten it means making a boy say he is sorry when he is not. To do R. justice he has not lied a fraction beyond what was demanded of him, indeed he may not have lied at all, for he came and stated his view of the case merely and said that he thought at the time he was justified in refusing to construe when I put him on, but now was in doubt about it, though he thought I had been harsh with him. His manner was not defiant and I like him the better for saying what he thinks instead of cringing."

*Boys' indifference to learning*

"One's main difficulty in teaching boys is their utter indifference to learning. The industrious boys are eager for marks; the rest look upon the master as an importunate creditor and do just what they think will be sufficient to keep him quiet. Bowen the other day required his class to learn and to be able to write out a list of the Kings of England with dates. I found that H., a boy of sixteen, had committed to memory the two lists quite independently of one another, and having made some slip in the list of names he could not get his series to coincide when he had to write them out. He always had a date too many."

*Boys will not learn thoroughly*

"One does one's best to get work thoroughly done, but boys don't understand what thorough learning is. When I look over a piece of German for school, I'll be bound I spend as much time over it as some of the boys who think they have learnt the lesson well. Indeed if boys tried to do the work set them thoroughly they would never have time to get through it. Experience has shown me that boys will get to know something about a lesson, the amount of that something varying with the individual, but not with the length of the lesson. Beyond this they won't go, and if you make the lesson short they simply

spend less time in preparing them. The only way of really getting boys to know things properly is to go over and over the same ground in class. But how are you to do this and yet employ boys in preparation time? for if you tell them to go over back work by themselves, they simply won't do it. They *know* that, they think. So the necessity of keeping something like a fixed ratio between preparation time and school time almost forbids the amount of repetition which is essential for good teaching."

*A good Harrow story*

"T. H. Steele, says the legend, was told that there was cribbing in his form. He orated them thereon — said he had heard that some boys used unfair means in preparing lessons &c. The boy in particular he suspected was Buller the cricketer, but when he asked the boys who had used cribs to stand up, all stood except Buller. Steele was sorely puzzled. 'Buller,' he said, 'are you quite sure you have never used a translation?' 'Yes, Sir.' 'How then did you manage?' 'Never looked at a lesson, Sir.'"

*Athletolatry*

"Yesterday I was talking to P., an intelligent boy who is not an athlete. He assumed as a matter of course, as a law of nature, that was no more a grievance than the trade winds, that a boy could not be popular unless he was good at games. His theory given without the least irony was this — grown-up people are popular in society in proportion to their possessions. A boy's physical strength and skill are his possessions and he takes rank accordingly. By P.'s account a boy might be liked even if he were successful in school work, provided he were clever and did not spend much time upon it, but nobody would be liked who 'swotted.' 'I believe,' said he, 'that the fear of being chaffed or bullied for swotting keeps fellows from work more than anything else.' This then is the training that

boys get in a public school. They cannot pursue their own ideal without restraint. Does the body politic suffer more from the class of pleasure-worshippers thus engendered or from the habitual criminals?"

*The seamy side of schoolboy life*

"The 'two worlds' of Disraeli's *Sybil* have a parallel in the two worlds of a large school. Very seldom does a master get any genuine insight into the real world, the world not of theories or of *reine Vernunft*, but of interests, joys and sorrows, hopes and fears, which lie so near him. I have lately got just a glimpse into this world. All observant masters must have noticed the bloom gradually rubbed off the new boy, seen his face lose its smile, his manner its openness, his very work its token of care and interest. Of course I am speaking of the boy reared at home. The private school boy has probably everything to gain and nothing to lose from the public school. But the boy who has associated much with grown people at home generally brings a freedom from restraint in his dealings with masters which is specially the object of the schoolboy's hatred and derision. The new boy is 'cocky' or 'his mammy's darling' and all the energy of his companions is directed to curing him of these foibles and bringing him into regulation form."

*Studium discendi voluntate quae cogi non potest constat*

Quint. lib. 1. cap. 3.

"Here we come to the grand obstacle which makes learning at a school like Harrow out of the question. Most of the parents don't care about their boys learning classics and think with some reason that modern languages, if acquired at all, must be acquired elsewhere. So the boys themselves who take their cue from their parents don't want to learn. They 'prepare the lessons' in a perfunctory way, for the master

might punish them if they didn't, but as for acquiring anything or understanding anything, no notion of it ever enters their heads."

### *Routine*

"There is a striking passage in one of the old essayists in which he describes his reflections on seeing two masons spending the day in rubbing two slabs of stone together to polish them. Here, says he, are two beings who have a few years given them, as they believe, to prepare for eternity and a great part of this time they spend in doing work which is hardly worth doing at all and which might be done by machinery better than by manual labour.

"We English generally, and schoolmasters in particular, are constantly rubbing stones together without the excuse of the masons that we are doing so in order to earn our daily bread. We have the energy, power of thought given us, and we don't exactly know what to do with them. We feel a sort of responsibility as our use of them and this feeling is held in check by our work. So long as we are doing something which has objective value and a good object in its way we suppress this feeling. Whether much higher objects might not be reached as well as the objects we give ourselves time to find them, how a consideration we put out of sight as much as we do. The complicated system of routine work in which I have to spend my hours here and in which I find myself almost a good specimen of the Englishman's home life. I know the way, but I don't know what to do with my thought. The thought I have is a reading and yet it seems to be useless. I never allow myself the luxury of thinking. No time to do any work which is hardly worth doing, and which even men could do better by machinery than by doing up minds. I feel quite stupid."

"I know exactly my position, like the poor races who



looked upon business simply as *negotium*, 'the negation of leisure.' I live in a state of constant grind, have no time for reading or thought and feel that I suffer from thus turning myself into a part of the scholastic apparatus; and yet I like it, and if I could get *au-dessus de mes affaires* and feel that I was a thoroughly efficient part in the machinery, I should even enjoy it. Yet what a narrow emotionless life it is! I am like a horse turning a wheel in a mine. I hope I shan't find when I come into the daylight (if ever I do) that I have lost my sight.

"The difference in one's feelings and capacities now that I happen to be *au-dessus* from what they were when I was *au-dessous* is really almost as great as between having one's head under water and above water."

*Time-table of an ordinary day's work at Harrow*

"Down at 6. Worked at Prendergast and French construing till school at 7.30. Breakfast 9.15 to 9.45. Then maps, exercises, &c. till 12 o'clock school. From 1 to 1.45 lunch. From 1.45 to 3 prepare French construing and compose German exercise. From 3 to 4.30 in school. 4.30 to 5.30 looking over exercises. 5.30 to 6.30 Caesar lesson. 8 to 10.30 looking over German exercise."

A day of 13 hours nearly continuous work. This, as he confesses, is partly due to slowness in correcting exercises, and partly to conscientiousness in preparing work. On the latter point he says what all masters must have felt, though few are able consistently to act on their convictions, that he cannot take a form with comfort unless he has gone over the work and thought over the lesson before going into school.

After this we are quite prepared for his confession that his powers of discipline are apt to flag before the end of the day.

"We always in our forecasts both for boys and for ourselves reckon on so much work for so much time, but in point of fact one can do twice as much in some hours as in others.

One is hardly the same being at the beginning and at the end of a day. At first school one has no difficulty in preventing whispering ; at last school I cannot at present stop it.

" I am quite conscious that many (probably most) of my lessons are very poor, but I don't quite see how to improve, and the fact is that one's energy is so taxed to get through one's work that one has none to spare for any attempt after an ideal standard.

" The so-called ' teacher ' of boys is not a teacher at all but an exactor of work. What a comfort it would be if by any change we could transfer our energy into the direction of teaching instead. This is the distinction between the school teacher and the University coach. If we could only hit on anything that boys wanted to learn we might change our method completely.

" In considering the comparative merits of young and middle-aged masters there are the energy and elasticity of spirits of the one to be set against the experience of the other. The exuberant life of the young man is like a flame to which work is as fuel, but with us who have turned forty the flame has dropped to mere smouldering. One is surprised at the immense amount of work which some men get through, but the fact is that those who fail, as I do, in catching up my work do not fail so much for want of time as for want of energy. When energy is weak, things which one has no inclination to do either are left undone or, as more commonly happens, are done *slowly* and so one falls in arrears.

" The only thing that makes my life tolerable is that I am on a friendly footing with the boys and feel that I have a fair hold upon them.

" I hate it (German prose) and it's a very bad sign indeed when the master does not like the lesson. Time was when I delighted in most of my lessons but here with me there are only a few which succeed well enough to be pleasurable to the master.

"I don't know how it is, but whereas it used to be my greatest pleasure to go into school, I would now rather have an hour's stone-breaking."

*Scripture Lessons*

"The truth is that as I drifted away from the High Church party (now many years ago) I found that I did not understand the Scriptures, and without any intention of doing so I gave up the study of them. In parish work one found no time, in school work no necessity, and since I have been here I have been worked too hard to have leisure for study of any kind. Now I have more time and my old pleasure in studying the N. T. is reviving. But the boys seem to have no ideas connected with the Bible and very much less knowledge than we had when I was a boy.

"On Sundays my boys come for an hour to be heard some chapters of the O. T. which they are supposed to have read by themselves. It would be strange indeed if the same writings were perfectly adapted to direct the mode of life of a people like the Jews in the wilderness and to serve as a lesson for public school boys in the 19th century. I generally read some book to the boys for the last half of the hour. Monday, first school is 'divinity' also. This consists in translating some French N. T. and saying some by heart. It is to all intents and purposes a lesson in French."

*Old Testament Lessons*

"Conservative as I am, I cannot get reconciled to the weekly lesson in Joshua &c. It makes me think of Herschel's announcement that nutritious bread may be made from sawdust. But those who have a difficulty in making bread from wheat are not likely to succeed with sawdust. The popular way of treating the O. T. — getting some vague ideas about the main lines of history, and picking out here and there 'jewels five words long,' such as 'I will not leave thee nor forsake thee' has the great

merit of simplicity, but when one comes to question boys about the chapters, one gets involved in names which can have no significance at all for us. 'Who was Jair? A man who took Argob. Who was Nobah? A man who took Keneth.' All this sort of thing does not seem the least worth studying. The records are very meagre and are partly defaced. I cannot see that they can be studied with much profit."

### *On shortening life*

"When we speak of a long or short life we ought to remember that two people may draw the same number of breaths and see the same number of sundowns and yet have very different amounts of *life*. First of all health makes a great difference; some days are worth many others. Small ailments, especially headaches, actually destroy a large portion of one's time. Just at present a very moderate amount of work makes me as much employed as the hardest-worked man in Harrow, simply because a great deal of my time is destroyed by headaches. Then again the man who has the knack of knocking off routine work lives longer than one who potters over it. The proverb 'Whatever is worth doing at all is worth doing well' is nonsense, if it is taken to mean that we should do everything as well as we can by any expenditure of time. If it means that the time being a constant quantity, we should put our best energies into it, the proverb is a platitude. Of course we should do everything as well as we can in this sense. But a great many people do unimportant things too well, spend an amount of time over them which they don't deserve, and their life is shortened. It is well that there should be a kind of attraction for some people in routine work. I am never so happily employed as when I am doing what to many men would be drudgery e.g. the correction of German exercises (when I have made them myself), but one is tempted to involve oneself in too much of work of this sort, and as I do it slowly, it becomes a terrible

shortening of one's days. What a strange frame of mind this is by which one deliberately turns oneself into a machine without thought or feeling !”

*A retrospect. 7 Feb. '74*

“‘Es möchte kein Hund so länger leben !’ These words of Faust have not unfrequently come into my mind to express my feelings since I have been at Harrow. Having got what might seem a most enviable position I find too often that this is the outcome of it. Not that I am by any means unhappy, but there comes a feeling over me at times that either some other people or oneself ought to get some considerable benefit out of one's life and one can't find that any one does get much from it. The daily scramble with one's work prevents my ever doing anything for amusement. I occasionally take exercise for health and the exercise is pleasant enough, but I never take it except for health and rarely take enough even for health. . . . If I felt I were teaching boys well or doing them any good, I don't think I should want *Ehr' und Herrlichkeit der Welt* or anything for myself. But I am profoundly dissatisfied with the system of the Modern Side and I don't find my boys get on. The solitary thing in which I have the slightest success is in keeping order without punishment. . . . My boys and I are on a friendly footing, but our connection is not a strong one. I have to put up with so much bad work that I have got hardly to expect any good work. My feeling that I ought to do something better with the best years of my life led me to hint to B. that I should give up my berth here.

“I never go anywhere, I never even play with a child. I have time for nothing but headaches.

“What tremendous advantages the Roman Catholics have in some ways. They cannot become so entirely isolated. They belong to a body and a system, and the body and the system must often be wiser than the individual. *Laudes canentes*

*martyris.* We never sing the praises of a martyr. We somehow do not seem to have much in common with the martyrs. We are very *aufgeklärt* no doubt and each of us has some connection with the universe. So has a limpet."

*Desideria. Oct. 10 '74*

"Last Thursday was Founder's Day. I was as usual weighed down with the feeling of want of leisure, for I have to preach on Sunday, and as usual my exercises are in arrears. I got the coil round me early in the Quarter and cannot get it off. But in spite of the feeling I went for a little while to the singing in Speech Room. As I looked down on the boys from the Gallery I had a dim consciousness how one might have been a force among them if I had not been always overwhelmed with exercises — if I had ever been fairly up with my work. But this consciousness of arrears has always dwarfed me and made me useless for any purpose. The state of the boys intellectually seems to me to grow worse and worse. Their lessons do not *touch* their minds at all and every new voyage of discovery I make reveals some unexpected realm of darkness."

### *Cribs*

In Nov. 1870 the authorisation of the use of cribs was a burning question and fly leaves were issued on either side. A masters' meeting was held to discuss the subject. Quick was neutral, inclining to the conservative side on the ground that it was a leap in the dark and that whatever the consequences might be it would be hardly possible to revoke the permission. He discusses a very clever letter of Mr Bowen in favour of their use.

"If we don't allow cribs there is no satisfactory alternative, says Bowen. Cribs cannot be kept out by punishment, and if we appeal to a boy's honour we bring the Ark into the battle and run a great risk of losing it. He even says that a boy who

breaks down under the temptation to use a crib has a grave charge to bring against the masters who invented the sin for him. But this is surely not a fair statement. If, as I believe, the study of foreign languages, especially ancient languages, loses much of its educational value when no attempt is made to gather an author's meaning from his words, it is incumbent on me to urge my pupils not to use cribs. When the offence is after all not in itself an immoral act and where there is no effectual means of preventing it, we should be wrong in treating with severity the few cases that come before us. But suppose we legalise cribs. Then no one will ever try to find out an author's meaning by himself. The boy will have to force the meaning into the words, instead of forcing it out of them. The connection between the words and the meaning is then not the living thing at all that it is when the student only knows the meaning from the words. And I very much doubt if the connection will be permanent in the student's mind. Bowen says that the length of lessons may by help of cribs be doubled or trebled, and then the student will come across every peculiarity so much more often. But here he and I join issue at once. I care rather about the clearness than the frequency of the impressions. At the pace he goes the boys can have hardly any clear impressions at all; indeed he recognises this about the greater part of each lesson, for he only sets a single sentence for parsing. What is a boy the better for getting up some indifferent English and connecting it arbitrarily with a set of German words of which he knows next to nothing! Of course the opposite or accurate method is not so easily carried out. Boys won't get up construing thoroughly, and if you set it a second time they won't prepare it at all. Moreover it is of no use expecting boys who know but little of a language to take a dictionary and dig out the meaning of a piece of German or Latin. I at present should go in for a beginner's book in which the machinery of the language was thoroughly worked in every way *with as few words as possible*. After that reading

books with vocabularies. . . ." Of the discussion he writes : — "The only point on which we all were agreed was in condemning things as they are and in urging the necessity of some change. A small majority were for legalising the use of cribs, but of this majority few believed that languages should be taught in this way, only, as it was distinctly said by one or two, the results of the present system are so small that change could hardly do harm."

*Pupil Room, or Tutorial System at Harrow*

"At masters' meeting to-night the discussion on the Tutorial system opened with a speech from Dr Butler. Our present difficulty comes of having new wine in old bottles. When the Modern Side was started it was determined that every tutor should teach his pupils just what he liked as a private subject. Now all tutors except the composition masters are form-masters and almost all of them house-masters as well. So they have their time and attention pretty well taken up without any special work as tutors. Yet some forty boys of various ages and every shade of knowledge and capacity come to the tutor to be taught anything he likes. Most men feel that the thing becomes a mere sham, and many, or at least some, would abolish the tutorial system and make each man the tutor to the boys in his own house. Dr Butler however said that such a change as this was wholly out of the question. The great evil of public schools, he said, was treating boys too much in the mass. The tendency of the day was to get this corrected as much as possible. Hence parents lay stress on their boys having separate rooms, as at Eton. This individual treatment then must be secured by all possible means. Each boy should have a tutor who should make a study of his character. But here comes in the obvious objection — why should a boy who is, say, one of eight boys in a mathematical or natural science master's house, need to have a study of his character made, not by the mathematical or natural science master, but by



a classical master who has perhaps a large house of his own, and certainly some 39 other pupils? To this difficulty Butler addressed himself, but quite unsuccessfully, as I thought. All he would say was that there must be an intellectual connection as well. Therefore he must go to a tutor who has something to do with his instruction. This is surely one of those subtleties which clever men invent and even believe in, or fancy they do, when they don't want to change what is established. Even this odd defence could not be set up for the tutorial system when applied to Modern boys. A boy is, say, with Bushell and is a Modern. He therefore learns no Classics to speak of, yet he has to go to a classical man who hardly pretends to teach him anything, in order that this classical man may make a study of his character. Butler admitted that tutors were over-worked, but he proposed that they should take their form work easier and set fewer exercises. The fear of boys being idle had he thought been pushed to an extreme. For preparation too he thought arrangements might be made for lightening work."

*The Lyon Foundation at Harrow*

"The Governors have come to the conclusion that most of the boys should not receive any pecuniary benefit from the property left by John Lyon; so they propose that non-foundationers should pay a fixed sum for the use of buildings etc. But the masters worked themselves up into a highly protestant condition because the Chapel, the Vaughan Library and so on have been provided not by foundationers or their friends, but by foreigners and their friends. One man last night discovered that instead of non-foundationers paying for foundationers, it should in justice be the other way about, which meant, I suppose, that a certain number of residents of Harrow or of poor families throughout the country should be accorded the privilege of contributing to pay the expenses

of the sons of the richest men in the country. The fact is the masters here consider simply that if the foundation money is spent in educating wholly or partly selected boys, they (the masters) will not be benefited, but if the money goes to general school expenses a good deal of it will come in the end to them. What are the facts? Here, and still more at Eton, there is considerable capital, the interest of which goes to the school. Some of this money was originally given for the benefit of the poor. Some was subscribed, as in the case of our recent building fund, with no such object, but simply for the sake of the school. Who then ought to benefit by this capital? Should any part go to the poor? If so, this could only be done by taking some part of the school revenues and applying them to the maintenance of other schools, whether primary or middle-class. Most men, however, would not fancy the alienation of funds for any purpose.

"The great object of headmasters is to attract clever boys, and they would use all the endowments for the benefit of the clever. Butler, for instance, exerted himself tremendously to get money at the Tercentenary because he thinks that in the future money will purchase brains, and that if Harrow is poorly endowed, Winchester, Eton, etc., will draw off all our intellect."

From this and other passages in the diary I gather that Quick held that endowments should be wholly employed in diminishing or cancelling the school fees for the children of needy parents. He held that any part of such funds as was expended on general school expenses would ultimately benefit, not the pupils or parents, but the masters. Parents of Eton or Harrow boys are generally well to do and expect to pay a good deal; at any rate they are not fitting objects of charity. With a poorly endowed school like Harrow the point at issue had rather a speculative than a practical interest, but at richly endowed schools like Eton and Winchester it has since become a burning question.

*Monitorial system*

"The question of public school discipline has been for the last fortnight discussed pretty freely in the papers *à propos* of the Winchester tunding case.

"The history of the monitorial system seems somewhat obscure. There is nothing of the kind at Eton. Perhaps it is a Wykehamist institution and was carried by Arnold to Rugby and thence by Vaughan here.

"Dr Butler told me that he had found from papers of his father that in 1808 the monitors had 'whopped' a boy and that the headmaster, Dr Butler, had announced that they had no such power and never should have while he was headmaster. The monitors resisted this at first but afterwards came to the Doctor and caved in. This, however, was not the end. They were chaffed about their submission and a rebellion began which led to the expulsion of eight boys. In Wordsworth's time the monitors used to whop and 'toe,' but whopping was not legalised. Dr Vaughan when he came wanted them to accept responsibility and to punish for school offences. This they positively declined to do. I suppose Vaughan got his way by degrees. Dr Butler lately asked the head of the school what he considered to be the limit of cuts with the cane which might be inflicted. He said 15, though it never reached this number in practice. Dr Butler said 10 must be the limit."

*Harrow in Wordsworth's time*

"The government of the school in Wordsworth's time was a limited anarchy. Boys used to do pretty much what they liked. They cut 'bill,' getting other boys to answer for them and went up to town for the great cricket matches. They got out at nights and played Will o' the wisp, *i.e.* they chased a boy carrying a lantern. They played cricket, smokers against non-smokers, the smokers smoking all the time. Wordsworth never looked up from his book during school, so that all kinds of

things went on in the 6th form in school, even card-playing. Roundell remembers a boy filling his mouth with bits of paper and spitting them out as if he were sick. Wordsworth only told him to quote something to reprove his own folly, on which the boy quoted coolly *Dulce est desipere in loco*. The boys used to go off with Billy Warner fishing for the day. Shooting too was not uncommon. On one occasion, directly after 2 o'clock bill, Currer and another set off with a gun, the one carrying the stock and the other the barrel. Wordsworth came riding up and reproved one of them for being in a shooting jacket, but he never saw the gun. At the dame's house (the old Vicarage) a monitor was much disliked by the boys. The boys accordingly asked leave of some other monitors and with their permission gave him a tremendous kicking."

*Time spent in looking over exercises*

"Yesterday I was talking to J. A. Cruikshank and got him to add up the time he spends weekly in correcting exercises and he found it to be between 16 and 18 hours a week. Now this is surely a great blunder. It is not only a man's *time* that is lost in this way, but his energy and animal spirits and freshness are knocked out of him too. If he does all this looking over work he can't be thoroughly fit for his other work. F. E. Marshall says he looks over about the same amount and has a greater amount of teaching too. Every hour in school is supposed to mean that a boy does an hour's written exercise out, and this F. looks over and marks though he doesn't in most cases give it back. Of course he dashes it off fast or he never could get through the amount. All this looking over comes from boys being so little in school. They must be employed out of school especially in the evenings and so these exercises are set. There is of course a great risk, in some cases a certainty of their getting their work done for them. Some masters say they wish boys to work together, and when boys doing the same work are together without the

presence of a master it is not in human nature that they should work quite independently. I say they should have more time with their form masters. G. H. Hallam says this would be very bad: that the chief thing is for boys to learn how to work by themselves and that they are not thrown enough on their own resources, as it is. I don't see myself what would be the right thing, and can't find anyone who talks sense about it. If much written work is done, either the masters get slack in revising it and the boys get to go slap-dash at everything and do it anyhow (there is a great deal of this sort of work here) or else the master gets all his energy taken out of him by correction of exercises. I myself am not a good specimen, as I bungle over the job so, but I give and have given so much time to it that I have never been able to study individual boys as I could wish. One ought to have very definite impressions about the boys one teaches and one might learn a great deal about them if one was on the look-out. The whist books estimate all a player can find out about the hands of the other players from observing the cards that fall. If anyone were sharp enough to do this always he would seem to the uninitiated a conjuror. In the same way we might learn an astonishing amount about our boys if we knew what to look for and were always on the look-out. Cf. *Coningsby*, cap. III. *ad fin.* on men's ignorance of boys' minds."

*Masters' Meeting. Exercise books*

"Last night (Nov. 5, 1874) we had a Masters' Meeting of more importance than usual, for at it the school bill was cut down from five minutes to two. There was a discussion about Arnold's Exercises *à propos* of a scheme of Rivington's. These discussions do not impress one favourably with the wisdom of schoolmasters, or rather with their professional knowledge. The talk amounted just to this, that some people thought Arnold's books good, and some thought them bad, that some masters used them, and some didn't, but nobody knew

anything of the practice of the other forms. The only thing like a divergence on principle was that some men held that exercise books were bad things altogether, and that connected pieces of prose should be set, while others maintained that without text-books teaching gets desultory ; but nobody had anything to judge from except the practice which he himself had happened to adopt."

### *Neatness*

"A school inspector has said that neatness in a school is capable of any amount of cultivation. Most people seem to think it an idiosyncrasy, and to some extent it is, but by comparing school with school it will be found that in the matter of neatness the influence of the master shows itself more conspicuously than in anything else. And neatness is of immense value and every boy should be trained to it. Here however, and I suppose in most public schools, neatness seems entirely neglected. Several things help to produce this neglect. The masters have too much to do and too many boys to attend to, to take thought for it. Then a boy is not more than 13 or at most 26 weeks with a master, and as there is no agreement on such points, if an individual master were to worry himself about the neatness of the work, he would just when he was licking a boy into shape lose him and get another to begin again with. Moreover he would know that any neatness a boy had learnt with him would be lost again in the form above. Besides, some men require such large quantities to be written that scribbling must be the result. One of the French masters requires each boy to bring a written translation of all the construing, which translation is *never corrected*. Then too there is much writing for punishment. The house tutors should do something in the matter, but they have too much to do and must scramble along anyhow. The consequences seem to me deplorable."

*Confirmation*

"I have lately been seeing some boys for confirmation. I wish I felt 'drawn towards them,' but though I really desire to benefit them I feel little confidence in my power of doing it. I should doubt if X. is very successful. Having himself a marvellous power of expression, he overestimates the power in boys. He gives them questions to answer—some of them very difficult ones, as to expose the fallacy in the lines:—

'For forms and creeds let senseless bigots fight;  
He can't be wrong whose life is in the right.'

On such topics boys have no thoughts: they will reproduce anything they are told, and if they are sharp boys the thought may look like their own, but it isn't really. When the boys are dull the effort at reproduction leads to unfortunate results. E. M. Young set as a question, 'Give instances of the ways in which God is our father.' One boy said, 'He was made in our image,' and when Young pointed out that the answer would not do, the boy gravely asserted, 'That's what you said.'

"What I have endeavoured to do is to put before boys as simply as possible some of the truths which seem to me to have the most practical value in life. These are conveyed by such words as, 'Seek ye first the kingdom of God.' 'Watch.' 'It is more blessed to give than to receive.' 'He that will be great among you, let him be your servant.' The parable of the Talents. The figure of the Vine. If one could get only one of these great principles of life received into a boy's mind, and get him to try to apply it, this would affect him in everything. But it is so difficult to *feel* the truths one is uttering, and unless one feels them there is little chance of one's hearers feeling them. The intellectual act goes for very little in such matters, and yet this is all one seems capable of."

*A Public School Incident*

"Here is a story of 'how not to do it' in managing a public school. X. is a slippery customer whom the headmaster decides on sending away. The boy's guardian intercedes, the headmaster gives way and says if the boy is taken home till the end of the half he may reappear and the headmaster will 'take leave' of him. The boy is told this and says, 'All right, the headmaster has promised to take leave of me. I'm not sent and shan't go,' and stays accordingly. The headmaster tells him the next offence will be his last. This happens in the form of cutting a school soon after. Verses were collected at this school and the præpostor being in league with the absentee asserted that he had been at school: but in that case where were the verses? X. gets a boy in the house of his form master to steal a copy of verses out of the same set and these together with X.'s verses are put in the form master's waste-paper basket. X. tries to get the form master to search for these verses, but the form master is wary and won't. He then gets his tutor to go to the form master and ask to see the sets of verses and count them. *Two* sets are found wanting, so the tutor urges that X.'s have been lost with another set. Still the form master refuses to withdraw the charge of absence, and X. gets six boys to come forward and say that he was in school. The headmaster then says the charge against him has broken down and X. goes about bragging how he has 'done' the headmaster."

*Teachers unimprovable*

"In our hopes of general improvement we fluctuate through a large angle. At first we expect to find everyone bent on self-improvement; but in the end it forces itself upon us that everyone hates the notion of improvement. To take a trilling instance. When I went to Harrow in 1870 I found



that though there were nearly 600 boys in the school, there was no way of finding out easily what house or form or pupil-room a boy belonged to. I therefore proposed the publication of an alphabetical list. Most men declared it would be quite useless, and if I had only *recommended* I might have gone on recommending till now. But I made a list and printed it, and now the plan has been adopted with little change by Rugby, Marlborough, Haileybury and Cranleigh. As for John Smith he declares the 'blue book' of the greatest daily use to him. . . . Not only do the taught suffer from this humdrum routinism ; the teachers suffer at least as much. Nothing gives more pleasure than the sense that one is improving. 'How dull it is to pause, to make an end' of all effort to do better and to go on day after day living the 'unexamined life' which it is not good to live ! Directly the hope of improvement goes, life loses one of its main interests. To me school work has never been dull or monotonous, because I have always felt that it might be well done, and that though I was not doing it as it should be done, I was improving. Books about teaching have always been welcome to me because they took my life up into a clearer and brighter atmosphere where one could examine it properly. These books gave me a notion of the possibilities of my calling. Besides it is pleasant to compare one's own experiences with those of other people and see whether others have met with the same difficulties, and if so how they have got over them. But it seems our English teachers absolutely refuse to look at books about their work. Each man prefers to strike out his own methods or to go on in those of his own school-days and doesn't want to know about other people's. Laurie has started a lending library for teachers, and in the first year about six people availed themselves of it. Dr Donaldson published a valuable volume of lectures, and lost a lot of money over it. Nobody wants such wares. Even a readable and popular book like D'Arcy Thompson's *Day-Dreams* is not in demand. The first edition

is now sold out and the publishers will not risk a new one. If a book were published showing how teachers could add 5 per cent. to their incomes, the whole profession would read it as one man, but if a book only shows the teacher how he may work with more interest and pleasure to himself and more profit to his pupils, nobody cares to look at it. The natural consequence of the teachers' carelessness is that they adopt the ordinary school books and use them constantly whether they are good or bad. So there is no demand for good books, no objection to bad. If a book has anyhow got into use it goes on and prospers like Morell's *Grammar*."

### *Autobiography*

"Generally speaking I infer that what I write is from some cause or other by no means *treffend*. Yet an odd thing has just happened about an article I wrote at Robertson's suggestion for the *Daily News* on Literature in Primary Schools. The article referred to a letter which was to appear on the same day. In a week or so the letter came out, but not the leader. I therefore sent the article somewhat altered to the *Monthly Journal*. Some weeks after it had appeared there it came out in the *Daily News*. Finally I take up the *Scholastic Advertiser*, June 1, and find in it my *Daily News* article, now some months old, given *verbatim* as an original article. The only change is that 'a correspondent in our columns' becomes 'a correspondent in a contemporary.'"

*Autobiography. Estimate of his own style. A letter sent to the 'Times' not having been inserted*

"Nobody ever says what he really thinks of himself even to his most intimate friend; he always takes off a large discount before he says anything in his own favour. But I don't know why one should be shy in writing for one's own future information; so *without discount* I may say that I think my letters

fairly clear, sensible, and to the point. They are always very carefully and (as I think) correctly worded, and I should say they never are wordy. On the other hand I am quite aware that there is no flow about them, nothing to carry the reader along or excite him in any way. Of course my writing is totally without the charm one finds in J. H. Newman &c., and I have none of the attractiveness that some people find in diffuse writers such as A. K. H. B. and Moncrieff. It hangs fire and is never more than sensible. I much regret that I have let routine work so consume my time and energies that since I was very young I have not studied good English prose writers as I should have done. Charm is a matter of genius, but one may catch something of the excellence of the writers with whom one is familiar. When I wrote the Educational Reformer Essays I had sometimes great difficulty in expressing myself. Since then I have scribbled so much either for the *Journal of Education* or in these books that I am not now often at a loss for words that will form a tolerable sentence ; but the sentence is apt to be a flat one."

At the end of the Midsummer Term 1874, Quick resigned the mastership at Harrow which he had held for not quite four years. The proximate cause of his retirement was ill health. Headaches increased in frequency, and he grew more and more oppressed with the daily drudgery of exercises and school routine, and the sense of accumulating arrears which he was unable to overtake. Fortunately he had not to take into consideration the bread-and-butter question, but it is not every man who would have thrown up a certain competence and the prospect of comparative affluence without any external pressure, and solely because he felt himself temporarily unable to fulfil to his own satisfaction all the duties that fell to his share. The ordinary course in such a case is to ask for some alleviation of work, or to engage a substitute and try the effect of a prolonged holiday. This was not Quick's way. To money-making he was absolutely indifferent, and with his innate modesty he

settled that his place would easily be filled by others intellectually his equals and physically stronger and more competent. Yet it was not without a wrench that he quitted a place where he had made some of his closest friendships, and which to the end of his life he regarded with heartfelt affection. His decision was undoubtedly a wise one, and his Harrow friends and colleagues might have applied to him Juvenal's farewell greeting,

‘Quarevis digressu veteris turbatus amici,  
Laudo tamen.’

His parts were too solid, and he lacked the versatility and nimbleness of wit that are needed for a successful public schoolmaster. He had not a free hand to apply the pedagogic axioms which had been borne in on him by study and reflection, still less was he at liberty to try those experiments in teaching which were constantly suggesting themselves to a mind which was by nature both critical and sanguine.

It is a favourite argument with educational obscurantists to point to the failure or very moderate success of the educational reformers in the practical work of schoolmastering. They point to Mulcaster, compelled to resign his headmastership of Merchant Taylors' School; to Milton, whose private venture school at Aldgate was reduced to the vanishing point of two nephews; to Pestalozzi, whose Institute at Yverdon became a bear-garden; to more modern instances, which it would be invidious to specify; and they think that they have hoist the engineer with his own petard and proved the superiority of the wisdom of the ancients to new-fangled notions, of practical common-sense to theoretic speculation. Let us for the sake of argument admit the premise, the conclusion by no means follows. All Art must ultimately rest on theory, but the great theorist is not necessarily a great artist. Because inventors rarely succeed in making their own fortunes, it does not prove that their inventions are naught. When Browning asks, ‘What porridge had John Keats?’ he does not intend to question Keats's claim to

rank as a poet, or to imply that Noakes and Stokes would have written equally good poetry had Keats never lived. The explorer is more likely to come to grief than the plodder who keeps to the beaten track, but it is only 'the saucy Thracian wench' that makes fun of the star-gazing philosopher who falls into a well.

Quick was not a teacher to the manner born as were his contemporaries Dr Kennedy, Dean Bradley, Professor Bonamy Price, but he had faith in his high calling and profession which few of his generation shared, and by help of that faith 'out of weakness he was made strong.' Painfully conscious of his own shortcomings, recording and analysing them in the hope that they might serve as stepping-stones to future generations of teachers, too clear-sighted to be imposed upon by conventionalities, too sanguine of the possible attainments of training and culture to acquiesce in the traditional routine and respectable conservatism of English public schools, and too honest and fearless to conceal his discontent, he was naturally no prophet in his own country, but he has won a lasting place among "Educational reformers," and can safely appeal to the verdict of posterity from the half-patronizing, half-contemptuous estimate of his practical colleagues, who regarded him as an amiable but ineffectual dreamer.

The impression that he left on his Harrow colleagues is faithfully rendered in the obituary notice of his colleague and *commensalis* Mr G. H. Hallam, and the Recollections written at my request by his headmaster for the *Journal of Education*. The few personal traits so delicately and feelingly rendered by Dr Butler, though not immediately connected with school life, will not be deemed inapposite : —

You have asked me to send you a few words in memory of Mr R. H. Quick. To criticise so old and so dear a friend is quite beyond me. It will be enough if I can say two or three things that may help to bring back his image to the many friends who loved him.

He joined us at Harrow, as a Master, at my request, soon after

... was to teach ... was by ... names and his ...

... and I am not certain ... in a large school. ... of other teachers. ... sympathy, his readi- ... study common sense, ... his quiet enjoyment of ... and respected him— ... that he was one of the very ... of the history and princi- ... gave to his companionship

... I suppose—anyhow our friends ... "the lodge of all our tribe." Pedantry and ... of contact. Anything pedantic was out of ... in his presence. Exaggeration of English faults, undue brooding over passing frictions between attached colleagues, the *vultus compunctus* of offended dignity, extreme consistency for consistency's sake—alike by his instincts and his studies he had got behind and beyond all those ... And then he was so genial and so ... that his colleagues, who gladly admitted him to their ... could not but be wrought upon and "infused" by ... judgments.

... his sermons in the School Chapel. ... forward to ... I never ... number of ... and rest ... and ...

thoroughly believed in. They were delivered with a sort of confidential nod of the head, and a little pause after each telling sentence, as much as to deprecate any undue value for the preacher's opinion: "You surely won't believe that, simply because *I* tell it you." This is not, I believe, the traditional eloquence of great preachers, but it was eloquence in its way—the outcome of great humbleness and transparent simplicity. One of his sermons specially comes back to me, characteristic alike in tone and matter. It was on the difference between Godliness and Religiousness. Those who knew our dear friend will easily guess to which of the two characters he gave the palm, and perhaps can almost see him jerking out the short crisp paragraphs in which they were severally commended or dispraised.

His sermons did not show anything like the full intellectual power of the man—his wide study, his independent thought, his ripe wisdom—but they showed much that was most winning and delightful in him, his piety, his kindness, and, as I have implied above, his quite exceptional simplicity. It was this simplicity and benevolence which made him such a hero with children. With them he was seen at his best. There must be not a few young people now living between 20 and 30, in different parts of the world, whose memories of nursery life will go back gratefully to his magical visits. Whatever he may have been in School, in Council, in the Pulpit, in his books, in travelling, in Switzerland, at Coblenz, at Heidelberg—and every one of these words will call up affectionate recollections to some at least of his friends—there was one region of the earth in which he reigned supreme, and that was the nursery floor or the drawing-room rug. There, rolling about with a whole swarm of happy children buzzing and settling upon him, and taking most unpedantic liberties with his long and long-suffering beard, he looked the very genius of good-nature. In truth he dearly loved young children. They were present to him as he wrote his books, as he preached his sermons, as he chatted on Education with his friends and colleagues. They coloured his personal religion, and inspired his professional efforts after educational reforms. Firmly believing in their intuitions, their poetry, and the preciousness of their fresh immaturity, he could not bear that they should be "offended" by rigid systems of training which seemed to him to force and cramp and materialise, under the guise

and in the names of discipline or uniformity or competition. Had he ever needed, as some good men reluctantly need, a volume of personal testimonials, many pages should have been left vacant for *their* inarticulate but emphatic commendations.

Some years ago I remember receiving a letter from Archbishop Tait, who was thinking of offering him some small living. I sent the good Archbishop an official testimonial, but I added another of a different kind, which was not intended to be filed and pigeon-holed in the archives of Lambeth.

It told how two young children at Harrow, a brother and sister, not very far back in this century, had caught a live mouse in a trap. What should they do with it? Servants, kindly but conventional, wished to drown their hereditary enemy. "Not to be thought of," said the children. Might they turn him loose in the garden? "Not to be thought of," said the gardener.

Thus baffled by the uninventiveness of their natural leaders, the young philosophers had to fall back on first principles. "Who was the kindest man in Harrow?" Kind friends in Harrow were never few, but the premiership was not doubtful. They plumped for Mr Quick, and marched straight to his house, meaning to commend the poor trembling mouse to his care; but finding the kindest of men out, they let loose the little prisoner in his drawing-room, and came back gleefully down the hill, swinging the empty trap, nowise doubting that the educational future of this "waif and stray" was abundantly secured. Could the good Vicar of Wakefield himself have desired a more eloquent testimonial?

You, Sir, may perhaps think that such a story is hardly fitted for an august *Journal of Education*, but you will know that it is at least characteristic of the friend whom we have lost. He would have shaken his head over it, *more suo*, but not in disapproval, much less in contempt.

For myself, I shall never read his writings, or stand beside his grave, or think of those whom he has left behind, without a grateful memory of this little incident of happy bygone days, days which owed not a little of their happiness to his unflinching loyalty and affection.



*Clearing the decks*

"I have spent to-day in turning over books and papers and condemning large quantities, but things *wachsen über den Kopf*. And yet I hate confusion, and when I am well I struggle hard against it. But I am always looking forward to the time when I shall be able to study this or that, and I accumulate materials, as David did for the building of the Temple, though in fact there is little chance of my ever using it myself or finding a Solomon.

"*Vivre de peu* was Cobbett's maxim; 'Live *with* little' would be mine. Everything one owns turns up at some time or other and demands a billet, and one becomes a mere quartermaster-general to one's own property. Sometimes in an evil hour one subscribes to a periodical or a book that comes out in numbers or to a society that keeps sending one its publications. These things keep coming and coming till they almost oust one from one's own rooms. By degrees one gets to hate the sight of them, and I now often 'go for' one of them when it appears and fling it into the waste-paper basket as eagerly as one crushes a wasp. This last simile, by the way, is not strong enough. I know perfectly well that a wasp will make its way out again if I take no notice of it, so *ich lass' sie gewähren*, but a paper will never take itself off (unless one happens to want it), but will obtrude itself again and again till one is driven wild by its pert 'Now then, where am I to go?'"

His notion on leaving Harrow was to start a preparatory school. Fondness for children was one of the most marked traits of his character, and he was keen to try his own methods of teaching without let or hindrance. He hoped too in this way to get again some leisure for reading and writing, the loss of which was the main crook in his lot at Harrow. He was however in no hurry to put himself into harness again, and two years elapsed before his plan was carried out.

In this interval occurred what he describes as the grand

climacteric of his life, his marriage with Bertha, daughter of General Parr and sister of Lieutenant Parr, of Arctic celebrity. On all other subjects the Diaries are a *Journal intime*. As to his loves and hates, his aspirations and failures, his religious beliefs and doubts, there is no reserve or reticence, but to his married life there is hardly an allusion. It would be presumptuous for an editor to attempt to fill in this gap; but for the sake of those readers who know nothing of Quick personally, it may be well to state that he found in his wife a perfect help-mate, that no cloud ever ruffled the serenity of his wedded happiness, and that his silence is indicative of feelings too intense and sacred for utterance. The Note-books contain but one reference to his engagement, and that by way of covert allusion.

"The great division of my life comes between the last entry and this. 'Gefühl ist alles' wrote Goethe. This seems the literal truth at some seasons, and our ordinary life is no doubt so mean because it is so unfeeling. We see

'The inanimate cold world allowed  
To the poor loveless ever-anxious crowd.'

"In my late experience I have observed how the mind when touched by feeling naturally has recourse to known forms of expression. Hence the value and comfort of good hymns, good not perhaps from a literary point of view, but good as expressing genuine feeling.

"The remarkable thing about the emotionless life is that its condition *seems* so stationary. One allows one's self to be buried beneath a heap of routine, one gets no glimpses of the universe around and above one; one's interests are all of the pettiest kind, and in this state one goes on with no perceptible change. A loss comes and one's usual habits of thought and one's usual interests are broken in upon. The fountains of the deep are stirred. One gets a consciousness of *Beatus qui intelligit* (Ps. xli. 1).

"April, '76. — *General Parr's Bickley*. After all, reading and writing do not seem the *Kernbeschäftigungen* of our lives. I hav'nt made a note in this book since the most important date in my life the 3rd of Feb. last [his wedding-day]. How little we see of life at a time! Our view is dioramic and we can hardly remember what we just before saw so distinctly."

In the summer of 1876 he purchased the good-will of a small preparatory school which had been started a few years previously in Orme Square, Bayswater, by Mr Meiklejohn, afterwards Professor of Education in the University of St Andrews. The numbers had never been above twenty, and during the four years that Quick carried on the school they never grew but rather showed a tendency to decrease. Surprising as this ill success may seem with a man of such special qualifications, the explanation is simple. Quick was utterly deficient in the art of 'push.' So far from advertising himself he seemed partly from over-scrupulousness, partly from innate modesty, to take a perverse pleasure in depreciating his wares. To a parent who came with a sickly child, he would point out the unsuitableness of London air for delicate constitutions. If a clever boy outshot his fellows, he would advise his removal to a larger school where he would find the stimulus of competition; if a boy proved dull or lazy, he would suggest trying the effect of a fresh start elsewhere. Of this reason of failure he was himself only half aware, and was often inclined to set it down to his own incapacity. In a moment of depression he writes — "16 June, '77. Numbers at lecture small, numbers in school ditto. Ready to throw everything up. When a man does not believe in himself, he must not expect other people to believe in him."

"11, Orme Square, 3 Nov. '76. — I have now been in this house six weeks to-morrow and shall have finished my first six weeks of a day-school. I have already found the usual difficulties as to manner. One begins with a cheerful kindly manner and liking one's boys extremely. By degrees one loses

this manner and the boys seem to lose some of their charm. Then comes the official manner, the chief object of which is repression. In some ways my boys are quite as good as I expected, better even. They are very bright and keen on their work. Their minds seem acute and active with a vengeance. The chief difficulty is to keep them to the matter in hand. If one allows questions, the boys will ask first something connected with the subject, then something connected with that, and so on *ad infinitum*."

*Leisure, Study, Interest*

"One of the untriest things I know is Bacon's assertion that we are sure to find time for what we like. I do intensely like study, and yet I hardly ever open a book. The reason is that I cannot escape from the regular English (and Greek?) notion that study is leisure. So I go on through the desert of trivial employments, always hoping that an oasis will show itself soon, but it never does. When I have been totally free from other employments I have studied with some vigour and intense pleasure. At Westbourne I ground at Justin Martyr and Tertullian, and during the time I was at work on my Essays I worked steadily for ten hours a day. And yet I now get into the whirr of small occupations and never find time for reading or thought. This evening I have read with delight the Essay on the Education of a Prince among some Port Royal Essays, translated by a person of quality. In reading a good book one feels surprised at the intellectual life which is suddenly revealed to us. There has been little in my notes lately, for I never think. . . . I have remarked somewhere in my notes that the mind gets accustomed to difficulties of long standing and finds some *modus vivendi* with them. At first a difficulty strikes one, say a religious difficulty, and makes one very uneasy. It seems altogether destructive of much in our belief which is essential to us. But we go on for a year or two and the difficulty does not distress us, and yet we have given up

nothing for it, and have found no solution for it. I observe too, that our interests grow cold like our difficulties. A year ago I was intensely keen on getting lending libraries introduced into primary schools, and I wondered that other educationists did not see the importance of this as I did, or at least did not take the same interest in the matter. I have now changed from my standpoint to theirs. I am as convinced as ever of the importance of the libraries, but somehow I don't seem to care much more about them than if somebody else were urging them upon me. What is this *interest* and what does it depend upon? What invites it, and why is it always in danger of dying away?"

*Qui trop embrasse. . .*

"17. 8. '77. — Now I have settled here quietly with Bertha I have been looking at books, &c., and the conclusion I have come to is, that I have material for Educational writing which I could not manipulate without an additional life or two. The danger now is lest I should be crushed by my material and never do anything. Even in writing my *Essays*, I found at times that I must stick to one authority if I wanted to get anything finished, and this seems to have been the experience of much abler writers. Macaulay might be supposed to have had boundless material and unequalled power in dealing with it, and yet when I read Johnson's *Addison*, I found that it virtually contained the material of Macaulay's great Essay. So now I must cultivate the art of neglecting instead of amassing, and in reading must confine myself to what is really great, either in thought or expression. For writing this should afford sufficient *stoff* combined with what I think myself. One's own thoughts have a freshness which makes them palatable to others, and so one's indifferent mutton having been cooked only once may be preferred to venison that has been served up again and again in different forms, till it has become tasteless. How strange it is that one is so long in learning the importance of great books and the necessity of neglecting middling ones."

*Thoughts on the New Year*

"1 Jan. 1878. Marine Parade, Brighton, 6 a.m. When one thinks of the immensity of time and of the Christian hope that there is endless existence before us, one is perplexed that this infinity of time should take its character from a few years that seem to bear no proportion to it. One observes, however, that in the time here by far the greatest portion is determined by certain hours or it may be minutes.

'In itself a thought,  
A slumbering thought, is capable of years—'

says Byron, and certain it is that all our lives are under the influence of moments when fresh convictions dawned on us, or when we made some important resolution, or when we passed through some special trial. With most of us the greater part of our life *seems* merely wasted. We eat, drink, and sleep, join in meaningless chit-chat, pay calls and the like. Others get through an immense amount of work; but at times we have glimpses which show us that life consists neither in chit-chat nor in work, and that even the latter needs something in it, but not of it, before it can be good for anything 'in the kingdom of heaven.' Perhaps the scanty moments we give to prayer may in importance be the chief part of our existence.

"June 26, 1878. I have now been a schoolmaster for twenty years off and on, and I seriously doubt whether I have learnt my alphabet as a teacher. I set off with an admirable principle which I had learnt from my own teacher, L., at Cambridge. L. used to expound away and expound away, and thought that what was clear to his own mind must in the end become clear to mine. But he never investigated how my mind was working, what I had taken in, when I was at fault, &c.; so I listened to his explanations, broke down at some point near the beginning, and let him go on by himself. I wished I could follow, but could not. I asked him this and

that ; he went off again, and in the end I was obliged to say, 'Yes, yes, all right,' in order to get rid of the whole concern. From this experience I decided that the teacher ought not to think of the image in *his* mind, but of the image in the mind of his pupil. I have made this the test of my preaching, but alas not of my practice. I have always had to do with boys in numbers, and have always been in a muddle, with arrears of uncorrected exercises, &c., so that I have never felt at leisure to take note of the mental condition or mental operations of particular pupils. Here at Orme Square, with a few pupils I have had a fair opportunity, but my habits have been so formed by past teaching that I have gone on pretty much in the rough as before. I have set lessons and hardly observed how far they have been carefully learnt. Certainly I have never investigated how the boys' minds have worked upon them. My most successful lesson has been in mental arithmetic. In this I have asked no end of questions of the same kind and let the boys invent their own methods of solving them. I have once or twice enquired and found the greatest variety of ways adopted. But as some of these ways were certainly 'better than others, I ought to have pointed out the better ways. I have asked them about their way of learning poetry, but have given little help towards the right way. I find they mostly learn it as mere sounds, often a line at a time. And throughout I have gone on the most happy-go-lucky method, not doing more than examining results and grumbling at them. Lake<sup>1</sup> opened my eyes very much by the questions he put to some of my boys :— Where do you find difficulty? Can't you think of the sense of the piece, or of the words, or of what? . . . . . At present one is content with setting work and blowing up if the boy fails. It's very easy to do this, and perhaps masters of public schools with a stream of boys passing through their forms, some thirty or more

<sup>1</sup> A private schoolmaster of marked originality, the founder of the Education Society, which was merged in the Teachers' Guild.

at a time, and their pupil-room of some thirty more boys, can't do anything else. But with a small number like mine one might try to find out what a boy's strength and what his weakness is, how he tackles a thing, and how he is balked in his efforts, whether he scamps his work or does his best at it, what knowledge he already has and how he brings his old knowledge to bear on a new task. A man endeavouring to understand his pupils in this way would not think of his office as a driver thinks of his, and suppose that his main function was to hoot or whip when the horses did not seem going fast enough. He would find that each boy required peculiar treatment, and if the man were wise and loving, his work would be noble work indeed. Boys are beautifully tractable, and if they only feel that the master sympathizes with them and is really anxious to get them on, his influence is enormous. But who is sufficient for these things? One wants to give the school hours only to one's school work, and one has to knock off things as quickly as possible. One cannot always be wise, always anxious for the greatest possible good of one's pupils, always in good spirits and good temper.

‘Kind Nature is the best, those manners next  
Which fit us like a nature second hand,  
Which are indeed the manners of the great.’

“This is the universal experience in the matter of manners. If we were always kind, considerate, and unselfish, there would be no need of politeness. But this cannot be so. We are at times petulant, and overbearing, and inconsiderate, and therefore it is found best that we should by habit acquire a manner which conceals these unpleasant things and makes us simulate what is good for the sake of being gentlemanlike. Considerations of this kind have made me lately wish to mechanise education, or rather instruction. If we could have a certain form impressed on us by habit and thus secure our maintaining a tolerably good manner and method, would not this



be better than setting out with good principles and good intentions and trusting to them to supply manner and method as we went along? We are apt to forget principles or to draw wrong conclusions from them. Our good intentions will not always enable us to act wisely, and in many cases they will break down in the worries of school life. Might not good forms come to our aid? Perhaps they would no more check the influence of right principle and good intention than politeness checks the action of heartfelt kindness and noble disinterestedness which are altogether above its level."

About the end of 1878 Quick was asked to stand as a candidate for the office of Inspector to the schools of the Girls' Public Day School Company and readily consented. The thought of holding the first inspectorship of secondary schools that had been created in England attracted him greatly, and though the most modest of men, he considered that for this post he was exceptionally qualified. He was fired with visions of the uses to which he would turn his new office, the precedents he would set, the reforms he would introduce — "lectures to teachers, suggestions about school books, examinations of teachers, establishment of libraries both for teachers and scholars." These Alnaschar dreams were rudely broken by a letter from the Chairman of the Company announcing the appointment of another gentleman, and the *Diary* makes no attempt to conceal the bitterness of the disappointment, though it frankly allows that he alone is to blame for the failure.

"The loss to the schools and to me has been brought about by my self-importance and irritability. In my own mind I certainly did put the good of the schools first, but I expected other people to see my merits as clearly as I saw them myself (could any expectation be more ridiculous!), and I allowed myself to be nettled and to show that I was nettled when they shewed themselves undiscerning. I ought to have made up my mind that I wanted the post and then have tried

the victors. Men's merits are not often recognised as they were at the Olympic games, when the victors had the town walls pulled down to let them in. I see now that if one is to pretend to enter the town by the common gate one ought to have a tent to camp outside."

In 1879 the Senate of the University of Cambridge, acting on a memorial addressed to the two Universities by the Headmasters' Conference, passed a grace appointing a Teachers' Training Syncliate. The principal function entrusted to the Syncliate was the institution and regulation of an examination in the Theory, History, and Practice of Education and the award of certificates both in Theory and in Practical Efficiency. It was also empowered to appoint lecturers in the three branches. How this latter recommendation was carried out in the first instance the Note-books will tell us sufficiently, but it may be worth while to correct an exaggerated notion of the dignity and emoluments of a Lecturer which we find in the sketch of M. Parmentier from which we have already quoted. 'Up till then [his leaving Harrow]' the French professor writes, 'his modesty had kept him from holding any important position, but the moment was approaching when justice would be done him. In 1879 a course of lectures on the History of Education was opened at Cambridge, and Quick was appointed to the Chair. This time *c'était l'homme et la place*, it was the right man in the right place. He remained there till 1883, when his headaches compelled him to resign the post and he re-entered the ministry.'

M. Parmentier not unnaturally supposes that Quick took leave of a University Professor, a *Professeur extraordinaire*, and that his salary and emolument according to the fact being that he was appointed *ad hoc* to give a set of eight lectures for the year 1879-80 for a calendar year with an honorarium of £25 for each lecture. He is, it is true, reappointed, but in England the University does not provide a man with a professorial post for life, and it is not possible to do so.

*Lectures at Cambridge for Teachers' Training Syndicate*

"18 Oct. '79. First lecture on Education in University of Cambridge. This may prove an event in the history of the University, but no beginning could be less promising. There has been a notion in the minds of a few leading men, that the University should do something for the training of teachers. Nobody thought the opposite and so the scheme was allowed to pass. But who cares about the subject? The dons don't, and if they did they would naturally read about it rather than come to lectures. Undergraduates don't care about it. They of course are affected by the feeling of their elders, and there is no likelihood of their valuing a subject of this kind when their seniors are one and all indifferent to it. Besides, the undergraduate has regular subjects for examinations and his mind is concentrated on these. There might be a few stray bachelors but not enough for an audience. To-day I found that my audience was composed almost entirely of young ladies from Newnham and Girton. There were from eighty to ninety of them and from ten to fifteen men. Besides Oscar Browning, who came officially, there were I think two dons and eight or ten young men. The lecture was in one of the new rooms called 'Literary Schools' opposite St John's College; these schools abut on a piece of ground used as a play-ground by the St John's choristers, as I was informed. Who the boys were I cannot say, but the noise they made was such as to prevent the possibility of any lecture being of use. Neither lecturer nor lecturer could attend to much besides the boys. I had written my lecture very carefully, but not with a view of reading it to school girls, and I am afraid they were as much disappointed as I was. They were all armed with pencils and paper and expected to have a lot of facts given them to jot down. One of the absurd effects of our so-called 'education' is that young men and women acquire an insatiable thirst for facts. If I had only told these young people when and where

Aristotle was born, and what his father's name was, and the names of his writings; or coming to our own country, if I had given them the dates of the foundations of our chief schools and the names of the first headmasters, they would have been quite happy and taken it all '*schwarz an weiss getrost nach Hause.*' But they never ask themselves whether a thing is worth remembering. They have a vague notion that such things may be asked in examination, and what is education but learning, and what is learning but preparing for examinations? How can one do any good lecturing school girls in this frame of mind? *Die Thatsache an sich ist nichts.* Till we have given our young people an inkling of this truth our education is a failure.

"20 Oct. 1879. I was a good deal disappointed with the effect of the first Cambridge lecture on Education. If no one but a dozen men or appreciative women had been there, I could have given the lecture with much more satisfaction to everybody. An auditor who does not feel interested, does not go for nothing. He exerts a negative influence. That four-fifths of my audience would not care for what I was saying or even understand it, quite destroyed my pleasure in lecturing, and if the lecturer is bored everybody else is sure to be. The most successful lecture I ever gave was to half-a-dozen people at the Schools at Westminster (Goffin's) : they were thoroughly amused and we all enjoyed it. Nobody was thinking of examinations, and there was not a fact-hunter present. These fact-hunters are silly people. Bricks are useful in building, but if we are not just going to build, it is very stupid to fill one's pockets with bricks.

"24 Oct. '79. I gave my second lecture the day before yesterday. There was a falling-off from 100 to 68, but I believe some came to the first lecture who did not intend coming any more. There were about ten men at the second lecture. I am somewhat vexed that not a single one of my personal acquaintance, old or young, should have come, but

this is a trifle. What is of much more moment is that the subject is utterly despised by the University public. As to lecturing, I can't say that I have had any success as yet. It is, I think, a mistake to give just what books would give. What would make excellent reading might be just the wrong thing for a lecture: and a very good lecture might soon spin out in the book form. I hold that lectures should in the first place excite interest. They should also leave a strong impression of a few truths. The last lecture I made a syllabus of, and had it printed. When I came to make this syllabus, I found the lecture contained a good deal too much. It would be far better to take a few important points and enlarge on them (with Huxley for one's model), than to touch on a variety of things. I wish I could rewrite the lectures and syllabise ahead, but this I have never managed to do. I always follow my pen. James Ward was saying of G. H. Lewes that his clearness of style was more apparent than real. Every sentence was clear by itself but the meaning of the whole was unsatisfactory. This I fancy is a very common fault.

"25 Oct. '79. I lectured for the third time to-day. I can't say much for the lecture: it talked about too many things and left no total impression. There was something about Plato, Xenophon, Aristotle, the Romans, Quintilian, Plutarch, and Early Christianity. This is not the right thing at all. I did indeed, in connection with some of the people I have named, mention interesting questions which were not yet decided, but I mentioned them only and did not go into them. Still the lecture was fairly successful and for this reason—my audience proved a tolerably large one. The mere fact that a good many people (nearly a hundred) came, gave everybody a notion that the lecture was worth coming to, and when this persuasion seizes the minds of the audience, the battle is half won.

"A wretched dog kept barking at the back and so distracted my attention that it nearly spoilt everything again.

"It seems to me, after all, that speaking, not reading, is the

proper thing. If one can't do without the written lecture before one, one ought to know it so well that a glance now and then at the MS is enough. That at least is my feeling. One wants one's eye for one's audience. Of course persons who write very superior rhetoric—Henry Melvill, *e.g.* or now-a-days Farrar—can roll out their long sentences and rivet people's attention by sound only, but it takes a very good rhetorician to do this."

*Pourparlers for a headmastership*

Quick, as we have seen, considered himself pre-eminently fitted for an Inspectorship of High Schools, and though it may be doubted whether he would long have stood the wear and tear of an 'uncommercial traveller's' life, yet we may well regret that he was not allowed to try the experiment. His 'Visits to Schools' show how capable he was of acute observation and sympathetic criticism. With a headmastership the case was different. In some of the most essential qualifications—energy, versatility, despatch—he was lacking, and knew himself to be lacking. When in 1880 friends suggested that he should apply for the headmastership of Hurstpierpoint, vacant by the retirement of Dr Low, he at once rejected the notion; but a proposal from Dr Low that he should offer himself tempted him so far that he consented to see the Rev. N. Woodard, with whom the appointment rested, and talk the matter over with him. As might have been anticipated in five minutes the business was settled in the negative. What Mr Woodard wanted was a headmaster to strengthen and confirm the Churchmanship of the school. Quick at once avowed that he was not a High Churchman, and the business was at an end. Quick was asked to stay for the night, and after dinner his host expounded freely his aims and methods, much as Bishop Blougram did to Gigadibs. We get a lifelike, though doubtless a partial portrait, a Kodak as it were, of a very remarkable man, the modern apostle of middle-class education.

The conception of what proved his life mission (so Quick was told) dated back to the years when he was a curate in an East-end parish near the London Hospital. Here he made the people devotedly attached to him, and they would come to church to please him, but he found them hopelessly ignorant of the very rudiments of the Church's teaching and too old to assimilate the doctrine that he sought to instil into them. Hence the idea was forced upon him that people must be brought up to be Churchmen, and his scheme of schools was gradually evolved. For education *per se* he cared nothing, and he did not think people were the better for secular instruction. Like Mrs Gaskell's Lady Ludlow he considered that they made far better servants in the good old times, when they could neither read nor write.

The impression left on Quick was "a fine old fellow, somewhat egotistical and narrow, a Tory of the Sir Robert Inglis type, a man of strong will and boundless energy, with a firm belief in his own ideas, tempered only by a saving sense of humour, humour of the George Anthony Denison type."

He had heard Seeley lecture to a class of some 170, and rejoiced that to the big men there comes success at last. With small men like himself it must very often happen that they fail altogether.

"The only thing I see remarkable in my own case is that after success that I never should have dreamt of, I am failing in a way that no one would have thought possible. That an ex-master of Harrow should utterly fail to get pupils is a marvellous thing, and seems to point to some great disqualification, but what that is I can't imagine. . . . Everybody seems to unite in assuring me that I am not of the slightest use, and can't be and shan't be. This is a painful experience for a man of 50, who wishes to make his experience tell for other people's benefit.

"On Wed., 19 Oct., I lectured again at Cambridge. Audience, four ladies. This would have a good deal disappointed

me some time back, but my late experience has rendered me quite impervious to feelings of disappointment of such a kind. People don't know anything about the history of education and don't want to know, and there is nothing popular in my style of lecturing, so I don't the least wonder that people don't come."

In 1881 Quick determined to give up the day-school in Orme Square and start a preparatory school for boarders. The obvious reason for the change was that the London school was hardly paying its way, but he was further urged by the desire of gaining more intimate knowledge of child nature and character than is possible when intercourse is restricted to school hours. There was, moreover, that ever-present motive which was one of the mainsprings of his life, the love of change, that roving spirit ever thirsting for new experiences which Tennyson has pourtrayed in his 'Ulysses.' This time he pitched his tent near Guildford, in a new house pleasantly situated on the slope of the downs. For a description of the Guildford school, if half-a-dozen pupils (which was the maximum limit) can be called a school, I am indebted to the reminiscences of an old pupil, which give a vivid impression both of his manner and his methods of instruction.

### *Guildford*

Just before starting his preparatory school at Guildford he had experience of teaching a single pupil. The diary at starting is all *couleur de rose*. The pupil, a boy of 13, is bright, willing, and teachable, though he has been badly trained. He has done quadratics, but fails in simple addition, knows about indices, but has never heard of an index, can do 'least common multiple,' but cannot define a multiple. As time goes on there is considerable friction. The boy dawdles over his work, his attention flags, he forgets what he is told, and when he is pulled up, sulks. "He puts a kind of false bottom to his mind by taking everything he remembers or thinks he remembers as axioms from which



everything is to start." The boy at last proves a very incubus. The inference Quick draws is that the ordinary boy will not get on without competition. The boy who covets knowledge for its own sake or is eager for self-improvement is a black swan, and if there is no natural desire to excel, the tutor has no stimulus to apply, and is nonplussed. He goes on to generalise : —

"This getting hold of the *will* of the pupil is not thought of in most schemes of instruction. Lord Spencer<sup>1</sup> says you must teach this or that in Standard iv., because most of the children leave school when they have passed Standard iv. He does not reflect that little street urchins of nine years old don't want to know 'the chief features of land and water on the globe,' and that till they want to know it is of no use trying to teach them. The will of the teacher may exact from them the repetition of forms of words, but these words will not be connected with ideas and will soon be forgotten.

"I have spoken of poor Lord Spencer, but I think that his lordship, who has been put to preside over education mainly, I believe, because he was not wanted in Ireland, and being a lord who has held office could not well be left out in the cold, has no notion at all on the subject, and merely echoed what he had been told by Mundella. In the interview with MacCarthy and Co. to which I am referring Mundella said, 'It is desirable that a boy in the 4th Standard should have some outline of English history in his mind, and that he should know something in skeleton or outline of geography,' and being 'desirable,' that is no doubt the object of Mr Mundella's New Code. When a man starts off to give gamins who leave school at nine or ten an outline of English history and an outline or skeleton of geography, some astounding piece of folly is the only result possible."

About this time, too, he found a new interest which, during

<sup>1</sup> The then Lord President of the Council of Education.

the last decade of his life, engrossed no inconsiderable part of his thoughts and time. As early as 1877 he was invited by the Educational Council of Yorkshire to give a course of lectures on some educational subject. Under the date 26 Sept. 1877 he writes : " Leeds. I lectured on Monday, with Dr Gott in the chair — a good audience — the Philosophic Hall nearly full. I almost think I should like lecturing if I had more practice and could acquire the art of expanding what I had to say."

" I lectured at Birmingham on the Teacher's use of Memory. I was not in my best form, but was more successful than usual. I attracted a very good audience, and they were, most of them at least, my equals in intellect, so they saw quickly enough what I meant. Very often I have lectured to half-educated girls who could not follow me. Besides this, I can lecture with more assurance and make my points better now that I am getting old and feel more assured of my position. It is very pleasant to feel that one is taking the audience along with one."

*Reminiscences of Guildford by an old pupil*

' I went down from Waterloo with Mrs Quick. Mr Quick met us at Guildford station. I was first struck with his brown eyes and his quick way of speaking, giving three or four words fast and then pausing before the next.

' School did not begin for two days after, and so I was alone. After tea in the old back dining-room, he took me over the house, *vid* the front staircase, which was the only one I knew for those two days. Up in the 'dormitory' he shewed me my bed, basin, and 'locker,' so called because it fastened with a button.

' After this he took me down to the breakfast-room in the front, shewed me a pile of books, and after a short discussion on the relative merits of *Tom Brown* and *Eric*, left me to myself till dinner. I don't know whether he thought of that,

very likely, but I became particularly attached to that room which had a view towards London and of the railway which would take me back to it in 13 weeks.

'After prayers he took me up to my bedroom. He wouldn't let me spend my first night away from home in an attic all by myself, but put me into a spare room near the rest of the household. In the second term when, for some reason, the other two boys were away, I was again asked whether I should like to go there instead of to the top of the house.

'The next day the two day boys from the rectory next door came in for an hour's writing lesson, in which I joined them.

'I was one of the three boarders who formed half the school for the last two terms of its existence, that is, the summer and winter terms of 1882. Our ages ranged from 10 to 13.

'The day began with prayers in the breakfast room. In the matter of meals, we were treated as members of the family, having breakfast, dinner, and high tea with them. In my first term they had late dinner and then we were 'clapped down' (a school bell was a later institution) to biscuits and cheese after.

'After breakfast we went down to the playroom, an empty billiard-room in the basement, where we played squash rackets or a species of football with a small ball (Association) with which Mr Quick kept us supplied.

'The schoolroom was on the first floor. Work began at 9.30 with half-an-hour's Scripture. Each of us had a copy of S. Matthew, and one read two or three verses. The lecture which followed would sometimes be as much concerned with the phrasing of a passage as with its teaching. I was a long time one day in being reconciled to 'Do not even the publicans so'—I wanted 'publicans do so'; and I don't believe I was quite convinced by 10 o'clock. Occasionally, a hymn would take the place of reading.

'At 10 o'clock we got out Welch and Duffield's *Eutropius* and construed. (All books were 'lent' to us.) As far as I

remember we never prepared the part beforehand ; he preferred to introduce us to new ground himself. We didn't do more than about six lines at a time and went over the back parts again and again.

'After construing we went to our places, but what to do I can't remember, as I think we had the previous evening's corrections returned to us later.

'At about 11 we went down to the playroom for 10 minutes. The time till 12 or 12.30 was always devoted to Arithmetic. He explained the system of notation — parcels of 10's — and the meanings of the operations of G.C.M., L.C.M., rule of 3, practice, &c., decimals, measurements of angles in degrees, &c. At first we were made to do multiplication and division sums by addition and subtraction, and it was not till we had thoroughly grasped the principle that we were allowed to employ the ordinary methods. I don't remember any geometry except something about the meaning of 'a right-angled triangle.'

'In the afternoon we went out till 3, except in the very hot weather, when we started work at 2 and went out at 4. At first he came himself with us, but afterwards an old pupil of his took us. Mr Quick was a great believer in hoops (very strong on the subject of sticks, not hooks), and we often took them to the Downs, where he would spend a good half-hour in patiently standing at the bottom of a scree to catch our hoops with a hockey stick as we sent them spinning down from the top. Perhaps he grasped the opportunity it gave of developing our winds on the rapid 'up' journey.

'The afternoon work was generally of an indefinite kind, at least so it seemed to me. We never had Latin but once, and this infringement of our liberty caused quite an *émeute*.

'Geography was taught us in chats about his life in Germany, each having a map. After one of these we would draw a *river* from the map, marking principal towns near and tributaries. I don't once remember drawing a complete map. In my time

we went all up the Rhine to the Black Forest, and thence down the Danube.

'We were taken to very different country in *Winter Evenings*, which became our stock reading-book when we had finished *Alice in Wonderland*. We had it out once or twice a week, and a map to South America was a permanent item among the wall decorations. 'Blank Map' was an especial treat, and I think was only brought out two or three times. It was a coloured map of England, having counties, towns, and rivers marked, but not named. A plain wand — plainer even than an amateur donkey-driver's — did the business, and places (in class) were made and lost with bewildering rapidity.

'History was given to us by Mrs Quick, once a week, when Mr Quick went up to town.

'A French lesson consisted in dictating a story which served as material for several exercises. Also we had a verb to write out in tabular form nearly every evening. I should say we never had any systematic grammar lesson. The following is a specimen of exercise : —

Maître Corbeau sur un arbre perché  
Tenait en son bec un fromage.  
Maître Renard par l'odeur alléché,  
Lui tint à-peu-près ce langage.

'For translation : —

- |            |                                     |
|------------|-------------------------------------|
| 1.         | The fox was a flatterer.            |
| 2.         | The smell of the cheese was good.   |
| 3.         | The fox wished to have some.        |
| a crow     | 4. The crow was on the tree.        |
| a tree     | 5. He had something in his beak.    |
| a beak     | 6. It was some cheese.              |
| the cheese | 7. The fox was under the tree.      |
| the fox    | 8. Upon which the crow was perched. |
| 1.         | The crow was perched upon a tree.   |
| 2.         | He held in his beak a cheese.       |

3. The smell of the cheese was good.
4. Master Fox was attracted by it.
5. He wished to eat some cheese.
6. But how to get it?
7. The fox was cunning and a flatterer.
8. He spoke thus to the crow.

‘For German, he taught us the *Loreley*, and gave it as the holiday task between my two terms. I don’t remember ever doing any grammar or verbs.

‘We often had poetry; we read it aloud in class, he shewing us how to render each line, and often returned to old pieces. Among those we learnt were — Trelawny — Good News from Ghent — Burial of Sir John Moore — The Royal George — The Lark — and a sonnet, whose construction he carefully explained and which I could — once.

‘We each had two small note-books, one in which we wrote words which we persisted in spelling wrongly, and the other for notes and definitions of all kinds, such as — what is a sonnet — what is a simile — what is a metaphor, and what are the four things necessary to a metaphor? (1) a thing to be carried, (2) a carrier, (3) a place to be carried from, (4) a place to be carried to.

‘Afternoon school finished with giving out about seven sentences for translation in the evening. These generally had some connection with each other, and with the *Eutropius* of the morning; Romulus figured more often in them than Balbus, though Balbus was not entirely ignored.

‘He only used the words in *Eutropius* as far as we had gone, and the vocabulary in the book was the only dictionary used.

‘We spent the evening as we liked, reading our own books, or one of a selection in the room. One evening we did not so spend, and while he was having his tea, having come home late, there was a sound as of a violent impact between a human body and a nearly closed door and then — a death-like silence. He entered the schoolroom and found three little boys all in a

row, not doing anything, not even talking. He asked *A* the cause of the acoustical vibrations which had reached him. *A* said he didn't know. For this offence all the boarders in the school were made to follow him down stairs and to sit in silence till he had finished tea. Then all were liberated but *A*; *B* confessed that he thought the noise was due to his (*B*) having stumbled against the door, but the explanation was too thin. When *A* was conducted back to us we learnt that our punishment was not for the noise, but for professing utter ignorance of anything having ever occurred which could be described by such a name.

'Another evening two of us were alone, one-third of the boarders being ill. He came in and set us at noughts and crosses. But oh, the next morning, when he shewed us how we had scratched the blackboard !

'One afternoon he told us to get out *Winter Evenings* and turn to a certain page, read it carefully, and note the number of times the word 'when' occurred in it. (I said once; it really, according to the majority, of which he formed one, occurred twice.) On another occasion he took one boy outside. Presently, another was summoned. Later, the first reappeared with a mysterious countenance, and the third went out. At last it came out, as he and the last came in. He had told a story to the first, who told it to the second — after his manner — who likewise 'repeated' it to the third, and so on, till the sixth was closeted with Mr Quick, who chuckled at each point of likeness to the original as the recital proceeded.

'He was very fond of telling us a story and getting us to write it out immediately after. Some of these were — The Brave Tin Soldier — The Larks and the Tanner — King Log and King Stork — The Crow and the Pitcher. My effort on the last has a comment on the use of the relative pronoun — 'and gradually the water rose to the brim, *which she could reach, with which* she quenched her thirst.'

"So she quenched her thirst with the brim!"

‘The whole of one morning before 11 was given to Captain Parr, who gave us a splendid account of the Arctic Expedition. The next morning we had to write out an account of it. Likewise, when he took us to the circus, we had to write an account in letter form. All these were done in school hours.

‘At one time the whole school did drawing. I think the master came once a fortnight, and we had one afternoon’s practice between. All three boarders had a music lesson once a week, and half-an-hour’s practice or — no pudding.

‘A skipping-rope had found its way into the schoolroom one day. As the result, the first half-hour of afternoon school was devoted to the theory of knots. Since then I have never, before then I invariably, made a granny.

‘When the big comet of ’82 was on view, he, at the universal request of the boarders, came up and called us all at 3 o’clock.

‘The above-mentioned *A*, having constructed a very efficient form of ‘projector’ (for principle see Troissart), Mr Quick reserved for it his best elastic bands as long as it continued to be used. The same brain conceived, and the same hands executed, a sort of fiddle with an adjustable, *i.e.* twistable bridge by which the twangs could be made distinguishable to a highly-trained ear. Mr Quick soon replaced the whipcord ‘elastic filaments’ with spare violin string ends. An officially recognised institution was a money-box. With its contents he got illustrated papers for a hospital, and at the last, about a dozen or more hoops for the workhouse boys.

‘When we went to bed after prayers he came up too and read under the gas. For about five minutes after we had said our prayers we had to keep silence, till he gave the word.

‘On Sundays, we learnt the Collect before church. In the afternoon he took us for a good walk, S. Martha’s being a favourite. After tea we had to keep the ‘silent hour’ in which we might not talk, nor write letters, nor read fairy tales.



This was a good way of sending us through the 'selection' in the book-case.

'The evening was spent in the drawing-room, when Mrs Quick read some school stories; there was a good selection of puzzles at hand too.

'The only sort of imposition I remember is having to rewrite a set of Latin sentences with E's which could be distinguished from C's, and this was after repeated admonitions had been disregarded.

'His system of marking was this:—

'1=poor; 2=fair; 3=good; 3<sup>v</sup>=good and a tenth of a 'G' given; 4=very good and a fifth of a 'G' given. Very occasionally a whole 'G' was given on the strength of a single paper. The 'G's' were written on a card, one row for each boy, and when the whole school had put together 20 G's since the last making up, we had a half-holiday.

'On the other hand, such a thing as O was sometimes to be seen, and O<sup>v</sup>=B, cancelled a whole G.

'After leaving us in the bedroom he went downstairs, but he had not finished with us. One of us had a hot bath every night, and he always paid a visit to the bath-room with his book, staying 10 minutes or so.

'The first morning that I was late—the gong sounded while I was in the quite early stages—I was seized with an awful panic and stayed up by my bed, and, for want of something better to do, started the waterworks into brisk action. In about 10 minutes the familiar tread approached, and with a casual remark about tears not putting time back, he took me down to breakfast.

'Afterwards, both A and I were late two mornings running. We had therefore to present ourselves in the schoolroom 10 minutes before the gong sounded, until further notice. This 'further notice' came on the second day of successful performance; and we specially remarked that he shook hands with a lateral motion—a sure sign of approval.'

The above narrative of a pupil written after a lapse of ten years shows that Quick's methods of teaching and discipline produced permanent impressions. He himself, however, was dissatisfied and inclined to lose heart.

"18. 11. '82. I cannot help regretting that I shall never have, as far as I can see, any chance of completing my experiment in elementary education. I can't say that the results so far have come up to my expectations. I have made the school hours easy, I have endeavoured to interest boys in their work, and in this I have succeeded. I have succeeded too to some extent in getting the boys to inquire into the meaning of words and seek clear ideas. But in these days everything is tested not by the boy's power of work or method of working, but simply by what he has learnt, which is a very different thing. I am inclined to believe that in the end a boy would actually learn more by working with all his mind than by simply going over and over the same thing till it was fixed in the memory, but I must confess that the positive results are as yet disappointing."

In 1879, Quick undertook for the Pitt Press Syndicate the editing of Locke's *Thoughts concerning Education*. It seemed to him a national disgrace that the one classical work on education that we could then boast, though it had been translated into most European languages, should never have been edited in England, and that even for the text the student had to go to Germany or America. Though professedly founded on Mr Fox Bourne's Life, the Biographical and Critical Introduction is a pregnant and close pressed essay of some forty pages, involving no little original research. Previous critics in England — Hallam, Professor Fraser, Mr Fowler — had either ignored or slurred over the educational side of Locke's life and writings and attended only to his philosophy. This defect Quick for the first time makes good, gathering together Locke's experiences as a tutor, pointing out the relation in which he stands to his predecessors, Rabelais, Comenius, Montaigne, and

showing how his educational theories are deductions from his general philosophy.

"23 March, '80. Cambridge. I took in the last copy on Saturday night and Locke is rolled off my mind. I have been so much engaged with the book lately that it was constantly buzzing in my brain. The only alternative subject has been politics. When my mind gets in this state I keep remembering rather than thinking. The subject haunts my mind ; if I withdraw my thoughts from it, I find in a minute or two that they have worked back to it. And yet the mind produces nothing. When the buzzing ceases no ideas remain. This buzzing is not a good thing, but I don't know how to stop it. When I turn for relaxation to poetry, I seem to have no interest in it. When I think of higher things I seem to have lost all power of emotion."

*'Nel mezzo'*

"16. 6. '81. I was lately examining some old papers I came upon. They were scribblings of mine in 1853, twenty-eight years ago. I could not help feeling vexed that they were so good. How little I seem to have gained by eight-and-twenty years of manhood ! The first twenty years of life are the really most important after all. I suppose I have learnt something since, but I hardly know what. I am different now, to be sure, but it seems to me a difference of temperament rather than of knowledge or wisdom.

"To-day I have been looking at books and trying to arrange them and settle what to keep and what to throw away. The young man seems to have unlimited time before him ; the twenty years he looks back upon seem an age and he thinks he has twice that time before him as his working time. He therefore gets together material of all kinds and has no doubt the time will come when he will find use for all. But at fifty one sees that the time will never come. Life which looked so long in prospect, looks short indeed when two-thirds are known to be over, and one thinks the end may be nearer still. One looks

at one's books no longer as one's own, but with a consciousness that they will soon pass into other hands. At one time if I bought an old book I struck out the name of the previous owner before entering my own, but long since I have given this up and simply written my own name below the other. The life of a book is far longer than ours, and the name in it simply states who has the present use of it. I may remark by the way that in reading in the British Museum I have often come across small joking remarks scribbled in books two centuries or more ago, and there is something pathetic in thus overhearing as it were an observation made by someone who has been so long silent.

“When one has fairly realised that the summit is passed, that there can be little improvement and will be much falling off, the great danger is the danger of becoming slack and lazy and indifferent. One's energy naturally decreases, and at the same time the great stimulus to energy — ambition — is entirely withdrawn. Why should one struggle for success when one doesn't care a button about success? I know enough of the public and its opinion to have a supreme contempt for it. The public runs after everyone that can amuse it or in any way excite it. A good many years ago Seeley managed to do this with ‘*Ecce Homo*,’ but when the exciting mystery was over nobody cared to read him. For my part I have not the smallest sympathy with the incessant thought of the public, which I find especially strong among Americans. Just at present my experience makes me cynical. I fancied that I was pretty well known as a good authority on education, and that if I offered a really better training for children than they get generally I should have no end of applications from parents. But I find that any humbug can do with the help of puffing and lying what I cannot do with every other advantage. So I have ‘a down’ on the public. This acts in combination with my slackening energy to make me let things slide. But it is strange that the highest motives should need to be helped by inferior motives.

That no one seems to want one is really no reason why one should not try to be as useful as possible. To one's own Master one standeth or falleth, and happily the public is not my master. Still faith is so cold that the visible affects one far more certainly than the invisible. If I had to preach to a number of workhouse people or to children, I probably should take little pains about my sermon. If I had to preach to an audience of professional men, I should probably take a great deal of pains. And yet the pains would probably be much better bestowed upon the paupers or the children than on the parsons or doctors. But the consciousness that I should be exposed to slighting remarks, if I did badly, in the one case and not in the other, somehow would weigh with me more decidedly than any care for the welfare of the people I preached to or any thoughts of the Master's service.

"2 Feb. '82. . . So I am in danger of losing the equable spirits that I had and of becoming somewhat morose. Still though I have only an old man and six rather common-place small boys to improve (not the material one would choose) I may manage to do something with that. At any rate I must beware of grumbling.

"The interest I take in teaching small boys never seems to decrease, and in all elementary work I keep finding new things which take my fancy and please the boys. I don't ever find that I miss the excitement of numbers."

"27 March '82. Now that the pressure of the weekly lecture at Cambridge is taken off I hope to recover to some extent the essayist attitude of mind. I usually spend my life under conditions similar to those of the London tramp. The policeman Duty shows himself the instant I want to stop and observe anything and orders me to 'move on.' So I never have a leisurely mind, and yet one cannot *observe* without leisure. I wish I could find time for reading, for when one has been in the society of men like Montaigne and Helps (alike in their essayism, tho' in little else) one catches their way of looking at things and can think about one's surroundings.

"4 April '82. The young savages have gradually become civilised; at meals they are only too quiet, and their talk when out for a walk though still uninteresting is quite inoffensive. And this change has been wrought without any repression and no punishment of any kind, except when they have been reported by the usher."

*Sedbergh*

In 1883 Quick accepted the living of Sedbergh, Yorks., to which he was presented by the Council of Trinity College, Cambridge. The net value of the living is set down in Crockford at £360 and the population at 1800, and as the parish is a straggling one a curate is almost a necessity. The vacancy was not likely to attract any Fellow or ex-Fellow of the College, and the Council felt themselves fortunate in finding a member of the College who had made his mark in literature and served the University as Lecturer willing and able to accept the post. To Quick Sedbergh offered many attractions. Though undoubtedly his strongest bias was towards teaching and all connected with education, yet, as has been seen, he never even during his Harrow mastership entirely dropped the distinctive work of the ministry. To his kindly and sympathetic nature it was always more of a pleasure than a duty to visit the sick and aged, and though to the last the composition of a sermon was to him a laborious and often a painful process, yet he had a hankering for preaching, a consciousness that he had within him thoughts worth expressing, and that possibly effectiveness as a preacher would come into practice.

The place itself, too, had strong attractions for him. The town consists of one long straggling street that fringes the base of Windermere, a breezy hill from which you catch glimpses of the Lake country to the north. Below the town and parallel with the street runs the Rawthey, a tributary of the Lune, and at right angles to the south the broad and smiling valley of the Dent. The Vicarage stood just beyond the town at the east

end, a tumble-down old house which has since been sold, but very quaint and picturesque, with a prime old-fashioned garden and a paddock. It seemed an ideal home for one whose highest ambition was 'a philosopher's life in the quiet country ways,' who loved nature and beautiful scenery and wanted no other society than that of his own family and his books. Lastly there was the attraction of the old and famous grammar school, of which the Vicar is *ex officio* a governor. With this and his own Church schools he looked forward to still keeping in touch with the practice of education while pursuing at his leisure the theory.

Such was the distant prospect. The Diary will shew how different the reality proved. He soon found that his duties as a parish priest absorbed all his time and energies, and that he enjoyed far less of learned leisure than at Guildford. And the worst disappointment to him was that this sacrifice seemed to him without compensation. Could he have seen the fruit of his labour and felt that he was a moral and spiritual force in his parish, he would have let pedagogics and research go by the board. As it was, his attempt to waken into life a sleepy hollow and to reform time-honoured abuses provoked bitter opposition and enlisted little sympathy. Yorkshiremen are proverbially cautious and suspicious of strangers. Dissenters, who formed the majority of his parishioners, could not at first make out a parson who in the matter of charities and parochial offices shewed a perfect indifference between churchmanship and dissent, and suspected the simplest and most straightforward of vicars since Dr Primrose of some Macchiavellian design. Church-folk on the other hand, when their accounts were scrutinised and their prerogatives questioned, regarded him as a traitor in the camp. To give a single instance, he found the teaching in the Church schools most unsatisfactory and inefficient and, rightly or wrongly, traced the cause to the incompetency of the Headmaster. He pressed upon the Managers the necessity of a change, and when he failed to

carry his point resigned the Chairmanship. This might have been overlooked as a pardonable fit of temper, but when he transferred his interest to the British schools and refused to preach the annual sermon and have a collection for the Church schools, on the ground that he could not plead for an institution that was managed in a way of which he disapproved, the indignation of the Managers knew no bounds, and they threatened an appeal to the Bishop. It was about this time that a good old lady, one of the pillars of the Church, is said to have remarked, 'I can't help liking Mr Quick, he is so kind and gentle, but I do believe *he has a devil!*' The fault was not all on one side. If the Sedberghians were slow to appreciate sterling worth and honesty, Quick was too ready to take offence, and, whenever he saw or fancied he saw injustice or wrong-doing, to tilt at it without counting the cost. He was singularly wanting in tact and he could not suffer fools gladly. In time he and his parishioners got to know one another better and they parted with mutual regret and good will. The four years at Sedbergh were not on the whole unfruitful or unhappy, but they were full of small worries and trials which absorbed all the time and energy that Quick had hoped to devote to his favourite study, and the only educational outcome of this period is the Notes on the mental development of his infant daughter.

"13 Sept. '83. My life lately has taken a complete change, such as to remind one of the stratified life of the Jesuits. I have been in Sedbergh now nearly two and a half months and in that time I have hardly looked into a book. Living much in the open air I find myself much the stronger in health for it, and as I have had to preach I have not been thoughtless."

"4 Oct. '83. To some extent I am suffering from reaction after being delighted with Sedbergh. I see such hosts of small matters that want mending in some sense or other, and all my time and thoughts go to attending to a round of minutiae which must however be looked after. The consequence



is, I never find time for what is important. More and more I am impressed with the value of money. It seems the only force that acts properly in common life. I find something amiss about the vicarage-house. I tell a workman to attend to it, and soon after I find he has attended to it. But when no payment in money is to follow one speaks in vain. Not being affected by the money motive myself I am puzzled by its apparent omnipotence elsewhere. But after all, though money payments seem a necessary condition to ensure regular care and promptitude, money is not grasped at by the workpeople here; they seem to think of the work in and for itself. But they will do nothing except as a matter of business, *i.e.* nothing they are not paid for doing."

### *A Quiet Day*

"25. 10. '83. Yesterday I spent at Kirkby Lonsdale, at a sort of Retreat for the clergy (a 'quiet day' is, I find, the correct term). I have at times been suspicious of these Retreats as fostering a fictitious frame of mind. Devotees of all religions have been able to work themselves up to religious frenzy by cutting themselves off from the ordinary thoughts and occupations of life and letting their minds dwell on their peculiar doctrines. But if our faith be true it should occupy our minds far more than it does, and we let ourselves get so absorbed by the daily round, the common task, that some effort is needed to look at things as they are. For myself I must own that I am not meditative, and were I to attempt to go through the exercises prescribed by Ignatius Loyola I should probably sleep half the time. But I admit that when one listens to a man like Edward Bickersteth one feels oneself raised to a higher spiritual level."

"5 Nov. '83. So long as we are not contented with things as they are, and are not only not contented but are trying to mend them, there is hope. No human being in his senses would be contented with things as they are here, and I trust I

shall make not a few efforts to mend them ; so I should feel hopeful. But I have no longer the energy of a young man, and there is a terrible danger of my settling down into the condition of my predecessor, who made it the great object of his life to keep things as they were. This sort of conservatism is deadly, for the tree will not live if it is allowed to put forth no new shoots."

### *Governing Bodies of Grammar Schools*

As Rector of Sedbergh Quick was *ex officio* a Governor of the Grammar School, and it is needless to say that he became the most active, if not the most influential, member of that body. His experience led him to the conclusion that the constitution of these bodies (and Sedbergh is typical of a large class) is by no means ideal and may lead to, or at any rate fail to prevent, serious abuses. The difficulty, as it appears to him, is to supply the trustee with sufficient motive for doing his duty. He is generally appointed for life, and there is no one to whom he has to give an account of his stewardship. The prevailing custom is to elect upon the Board any landed proprietor or nobleman who lives in the neighbourhood. Such men have rarely the leisure to attend meetings regularly, and when they do come (so Quick complains) they give themselves airs. The consequence is that the business of the Trust is in most cases done in a perfunctory way by the paid clerk. The obvious remedy would seem to be some form of popular representation, either direct or indirect.

### *Work and Leisure*

"23. 7. '85. As I grow old my capacity for the active business of life (never very great) seems to grow considerably less, while my desire (and, I fancy, my ability) to theorise on life seems to increase. But my time is so consumed with small things that I never get free and never *feel* free to think and

write. I am coming more and more to admire blind energy as Carlyle admired it. A man like M. with splendid energy for work gets through all he has to do and then has *leisure*, which I never have. But then it sometimes happens that when leisure comes to such men as M. they don't know what to do with it. There is no world of thought opened to them either by their own mind or by books. Which is worse, to know of a world of ideas into which one has not energy to penetrate, or to have plenty of energy but to be like Johnson's school girls 'unidea'd?' The fact that strikes me most just now is the practically limitless number of things which to some extent one ought to do and also another limitless number of things which to some extent one would like to do. Among them few stand out as things that must be done, few are so attractive that one is tempted to give up everything else in order to do them. A selection has to be made. At best only some of the things can be done, and in point of fact chance seems to determine which shall be done and which left undone.

"13 Oct. '85. I should indeed be ungrateful if I were discontented with life. I have blessings of every kind and am extremely happy. But am I making all that I might out of life? There seems to me a want of definite aim in my life, and consequently a want of persistent and consistent effort. Life such as mine seems to dwindle into the common-place. I seem always doing *little* things, and there is no reserve of thought and prayer that might raise these little things to a higher level. Faith in God involves faith in an endless ascent. I fail to raise others because I do not ascend myself. I have not proper belief in spiritual forces. I am too conscious of the weakness of what is seen and not conscious enough of the strength of what is not seen.

"For instance, I go to the Sunday School and there I find a number of children engaged chiefly in cracking nuts and throwing about the shells. I don't see how they can get much good out of this any way, or how that school can be

improved, as few will undertake a class, and those few of course have little skill as teachers. My discipline would be better, but I should probably drive away the children by it. The ordinary observer is unconscious of the faults; persons like myself are shut up by them and fail to care about the school. I suppose the right-minded man would see the faults but would be conscious of some good attained notwithstanding.

"I wish we believed in spiritual forces as the scientific folk believe in physical forces. The other day the huge rock that hemmed the passage between Long Island and New York was blasted. Between nine and ten years had been spent in charging it. When all was ready a little girl of eleven years old pressed a button and caused the explosion. No doubt there has often been a long preparation in the spiritual world and some word or action of ours brings about an effect which seems miraculous."

*Nearing the station.*

"15. 5. '86. Perhaps before the end of my journey I may be able to write some useful essays, working up the materials in these note-books. Now I am getting old my style will naturally get more diffuse, and up to the present time it has suffered, so far as I can judge, from stiffness. It is the more chatty and diffuse style that makes most impression on ordinary readers. The question is whether I shall ever find time. Perhaps the train has already begun to slacken speed and the brake will soon be put on, showing the station is not far off. Till lately one has thought of the station as at an immeasurable distance. It does not seem so now. What would one's feelings be if one believed it to be the terminus? As it is, the nearer one gets to the station, the more one's thoughts go beyond it. Like other members of the old-fashioned sect still known by the name given them at Antioch, I don't believe in the existence of a terminus."

*Tidying*

"15 June, '86. I have spent all yesterday and this morning in looking over books and papers. Strange vistas of the past rise up before me. I get a general impression of the immensity of things, and see how much we must give up for the sake of concentrating our short lives and still shorter energies on work in which we may get something done.

"A man might almost be defined as a bundle of interests. Everything depends on the variety and intensity of our interests. Does the intensity vary inversely with the variety? I think not. But I have had to let some of my interests die of atrophy. I have, I believe, sufficient interest to make me very learned in geography or the lives and discoveries of travellers. If ever I read for amusement I should read autobiographies and travels, but I never read a book without some more or less business object."

*Keeping decks clear*

"My father used to say that one of his best points as a man of business was that he never let stock hang on hand. If it would not sell at the price he asked or if the market went down, he never waited till he could find a man ready to give his price or till the market recovered. He would keep the decks clear and not get hampered with the old stuff.

"I think this would be a most useful maxim for life generally. We are so apt to store up things we *may* want or things that *may* come in handy. But very few of them do turn to account, and when we want a thing the chances are we can't find it, though it may have been worrying us to decide where it is to live till within a few weeks of our wanting it. Even of books one keeps a vast deal too many, and has not time to look at one per cent. of them."

"12 July, '86. The coming event of my resigning this living, which is now quite settled in my mind, throws its shadow before, and at times gives me a feeling almost of leisure."

*Leaving Sedbergh*

"6 Jan. '87. I have to-day sent letter to the Bishop of Ripon, which completes my resignation of the living of Sedbergh. The main things that I hope to gain from the change are: 1st, relief from overwhelming responsibility. 2nd, time for thought.

"As for the first, I have at times felt the responsibility far more than I expected. I am responsible for the religious teaching of all these people. Perhaps the comfort which people so readily give themselves, 'I'm not worse than my neighbours,' is not unreasonable in this case. Tried by any standard based on the ideal I am fearfully wanting, but shall I benefit the parish by my resignation? I might do it a great injury, and though I might also benefit it, this probability seems to me not so great as the other.

"Then as to thought. W. H. Payne lays it down that thought and feeling vary inversely. This seems to me a very mischievous error. In some of its functions the intellect may be hindered by feeling, especially in acting judicially, but in other functions thought finds its motive force in feeling. The great enemy, as I have found, to thought is a constant stream of petty engagements—an enemy to feeling as well. Of course some employments, such as preaching, may and should lead to thought, though even these sometimes get discharged in a mechanical and thoughtless fashion; but thought for an immediate purpose is always of a different kind to the observer's thought, the thought which comes to the essayist or theorist turn of mind: and all the lower occupations stop thought altogether.

"Now it seems to me that thought on theory is much wanted. W. Welch says I am too theoretical. I seem to myself not theoretical enough, though I am perhaps more so than the ordinary Englishman. We want to have an ideal

before us, and to see how we may approach or at least journey towards it. My efforts at this kind of thinking, both for myself and others, have been impeded by the time consumed in 'running' myself, family and parish. I want more time. Shall I get it? Shall I make good use of it if I do?

"I am getting to understand parish work now my parish work is over. The first requisite is that a man should feel that he has a gospel or good news for his people. I am afraid many men think they have in point of fact very bad news indeed for the great majority of them. I do not think so. The love of God declared in His Son seems to me the only good news which can hold its own against all adverse phenomena. For many years I did not feel that degree of confidence in the faith which is absolutely necessary before one can preach it heartily, but my difficulty has, thank God, decreased. Next, the parish parson must feel a genuine interest in the *individuals* of his flock. Here has been my great deficiency. I have not felt enough concern about individuals. If I knew a man was given to drink, I might perhaps, when occasion offered, speak to him about it, but I have not felt that it was a personal concern of mine to rescue the man by all the means I could adopt, and not to rest till I had reclaimed him. And not only with those who were going wrong. My interest should have been extended to each and every one. To do this I must have lived for the parish and nothing but the parish."

### *Redhill*

On resigning the living of Sedbergh Quick settled at Redhill. This was his last 'flitting.' He rented a pleasant little house, with a fair sized garden and small conservatory attached, just on the edge of Earlswood Common, and named Earlswood Cottage. The place exactly suited him, perfect country, yet within easy reach of London; not that he often

went up to town, but friends were constantly running down to see him. It was a haven of rest after a life, not indeed of storm and stress, but of grinding work and chronic overpressure. At last he was his own master, rid of all except self-imposed responsibilities, free to work when he liked and how he liked. For a while *hoc ipsum delectabat, nihil agere*, but he was too thorough a Teuton to relish for more than a few weeks the *dolce far niente* of a Roman man of letters. Nor had he to seek for occupation. Besides the pedagogic studies which he could now resume, work of various kinds poured in upon him by the natural force of gravitation. A leisured parson is a godsend in a neighbourhood, and a Sunday rarely passed without some call which Quick was far too good-natured to refuse. There were numerous requests from Teachers' Associations, Training Colleges and Schools, to lecture to them. This was work after his own heart except when it entailed his staying a night or more away from home. But his chief energies were absorbed in putting the finishing touches to the second edition of *Educational Reformers* and seeing it through the press. To this period, too, belongs his edition of *Mulcaster's Positions* (published in 1888), a laborious piece of drudgery, considering that every word, and even the spelling of every word, was, with the assistance of his wife, carefully checked. The Appendix, dealing with Mulcaster's life and writings, entailed considerable research and correspondence. Besides, a month rarely passed without his firing off some half-dozen Occasional Notes or a short article for the *Journal of Education*. Yet another side of his Redhill life is portrayed by M. Parmentier, who then made his acquaintance.

'At Redhill Quick passed a laborious life. The day was about equally divided between his pedagogic and literary studies and the hours devoted to his friends and correspondents. The four walls of his study were lined with book-shelves reaching to the ceiling. Among his library were to be found the first editions of



Elyot, Mulcaster, Brinsley, Comenius, Hoole, &c.<sup>1</sup> The nucleus of this collection had been left him by his old friend Joseph Payne. His visitors had difficulty in finding a seat. Chairs, arm-chairs and sofa were strewn with books, pamphlets and reviews. Travelling scholars of all nationalities knocked at his door, some in quest of information, others requiring an introduction or a recommendation for some post, or not rarely pecuniary assistance. As he was in his own *Fach* the most widely known of English writers, the number of his correspondents both at home and abroad increased from year to year. We Frenchmen must be ever grateful for his friendly courtesy. Great was his joy whenever he learned that some fresh student in our country was occupying himself with the history of education. He happened to learn through Mr Bass Mullinger that I was in search of *ouvrages de première main* on English pedagogics. Quick at once wrote to call my attention to two rare and curious works I was not likely to have come across. Since then I had often occasion to consult him and I never found him fail me. Less than a year before his death he was so extraordinarily obliging as to lend me, for as long as I required it, a volume that could not be procured for love or money, the *Ludus Literarius* of Brinsley. It was the copy from which he himself intended to prepare a new edition. That was Quick all over.'

*Earlswood Cottage, Redhill*

"8 July, '87. For some time past I have done nothing but 'move.' In this state of flux all mental vision becomes blurred and bewildering. No doubt even moving may be done well, *i.e.* with method and promptitude, but I do it badly, and can only admire the energy and skill it brings out in others — *e.g.* in my wife.

<sup>1</sup> After his death the pedagogic portion of his library was handed over by Mrs Quick to the Teachers' Guild, and is now kept at 76, Gower Street, in a separate bookcase labelled "Quick Loan Collection."

"One would like to think of life in constant progress. Physically of course the law for men over fifty is retrogression. Perhaps some of the mental powers, *e.g.* the powers of acquisition, fall off, but we hope to gain in the net outcome of our experience — in wisdom. But we seem so different at different times! Our wisdom consists in right and clear mental vision, clear not only within its limits, but so clear as to perceive the limits themselves. But when we have trained ourselves to observe and judge of a particular set of facts, the outward circumstances of our life may change and we may seem like a sailor on shore. Also we vary in ourselves from hour to hour. When fagged or depressed we find nothing in our consciousness that raises us or can raise us above the meanest banality. It requires an act of faith to admit that anything more exists. And life spent for a little while in any engrossing occupation, still more in any engrossing care or anxiety, seems to destroy our former selves and bury them as fossils in a bygone stratum. Still the reality must be very different. Wordsworth says,

‘Through love, through hope, and faith’s transcendent dower,  
We feel that we are greater than we know.’

Let us trust we are wiser ; we certainly are much *more* than we know.

"In going over my possessions, especially my books, I find old clues that lead me back in memory to countless thoughts and efforts of days gone by. All these have passed away, but the effect of them remains, and is a part of my present self.

"It takes at least two-thirds of life to find out how little *time* we really have for thinking to purpose ; it takes still more than two-thirds to find how little *energy*. In looking ahead we think there will be such and such time. Perhaps some outward let destroys this for the purpose intended ; still more likely some slight ailment or exhaustion deprives us of the necessary energy.

"In our present state the machinery of life is far too extravagant of force. When one has arranged one’s affairs, seen

one's callers and returned their calls, read one's letters and answered them, there is hardly any time left except for meals and for sleep. It seems to me a clear duty to reduce all these demands on one's time. As life goes on acquaintances increase, connections of all kinds increase, material possessions increase. Each of these demands every now and then a little time and attention. The demand is a small one and surely one can spare a moment or two. But in estimating the value of  $a \times b$  you must take into account the size of  $b$  as well as of  $a$ . So long as  $a$  has any value not less than 1,  $ab$  may be a formidable quantity if you run up the value of  $b$ . Therefore it is folly to let  $b$  increase indefinitely. Keep it down, even at the risk of seeming neglectful of the smaller proprieties."

*Living on a low level*

"It is difficult to do easy things well, such at least is my experience. When one has an incessant round of small tasks, one gets into an effortless way of going through them, and not only does not do them so well as one might, but leads the whole of one's life on too low a level. In short one turns Philistine and does without theory. Of course the best escape is by means of religious faith, which raises trifles into duties and requires them to be discharged in a Christian spirit. The round of small duties would not pull one down so, if one took even a few minutes two or three times a day for prayer and recollection.

"Besides this I think one should spend a portion of the day with some great writer. One is disinclined to rise to the thoughts of a great writer, and one gets to prefer incessant grind, but whenever one does make the effort one feels the better for it and gets to understand one's true work. How few intimacies one has with great writers! One has 'no time' to cultivate their acquaintance. But one finds plenty of time to read newspapers and periodical twaddle which does one no good at all."

*The Note Books*

" 17. 8. '87. In indexing up old Note Books I have lately had to read a good deal of my own writing. It is extremely devoid of what Matthew Arnold calls 'charm.' This comes *in part* from my always having written in a hurry. My object has always been just to get the thing expressed with the least possible expenditure of time. This has affected not only the language; it has affected the thought too, which often wants thinking out. But one claim to attention my writing has. I write because I think. Most writers, periodical writers especially, think because they write. This it is that makes a vast amount both of writing and preaching such poor stuff. It is the business of the writer or preacher to produce a certain amount of 'copy' or speech, so he often has to think *ad hoc*; and often '*Wo Begriffe fehlen u. s. w.*'<sup>1</sup> Even the best writers when forced to write sometimes come to the end of their thoughts and are compelled to furnish sham thought. I think I see this in Johnson's *Rambler*. Often the first half of a paper is made up of real thought and the other half of sham."

*Brain-tiredness*

" 24. 8. '87. I have for many years past been liable to get my brain tired by continuous attention to any one thing. Several years ago I got it terribly tired over editing Locke, but no harm came of it and I was not obliged to knock off. I could not then have worked as I worked for a year (1867-68) on Educational Reformers. I don't remember this brain-tiredness at all in those days, though I worked my ten hours a day. As I grow old I find that it is more and more easily set up. I have in the last two or three days written some Occasional Notes for the *Journal of Education*, and corrected a

<sup>1</sup> Denn eben wo Begriffe fehlen,

Da stellt ein Wort zur rechten Zeit sich ein. — GOETHE'S *Faust*.

catalogue for the Teachers' Guild. Neither piece of business involved really hard work, but the continuous strain set up brain-tiredness. When thus tired I cannot go on without getting a wretched headache of a peculiar kind. Short of this I have a dull feeling in the brain verging on headache."

*Illuvies ephemeridum*

"26. 8. '87. In looking over my collection of old tracts and periodicals about education I feel the kind of regret Victor Hugo expressed when he thought of all the drains of Paris running into the sea. What horrible waste! Yes, indeed, *mais le moyen de l'empêcher?* The difficulty is that valuable as the stuff is in itself it is so fearfully watered down as to be practically useless. The quality is depreciated and the bulk enormously increased. We want some desiccating machinery, and I would gladly turn myself into a patent desiccator if life were twice as long."

*Looking over and destroying old papers*

"In many ways I have failed to discover the battle in life that one hears of in sermons and elsewhere. To be quite candid I don't know much about such a conflict. The work of my calling is to me my most pleasant employment; and my chief temptation is to get engrossed by it and think of nothing else. I give way to this temptation no doubt — *mais le moyen de s'en empêcher*, at all events when one has such an amount of work which must be done? But one struggle I am always engaged in, and that is a struggle with my physical surroundings. I do not like disorder — far from it — but never having paid proper attention to keeping things in order, things at least are too many for me in both senses, and after trying hard to get them straight I fail. My difficulties arise from two sources: first I have a sort of 'acquisitiveness,' which prevents me from throwing away things which



many happy hours together reading Lamb. I know no greater pleasure than delighting in a book in common with one's *alter ego*, reading it aloud and talking about it after."

*Carlyle, Newman, Maurice*

"15. 11. '87. I have lately been reading R. H. Hutton's Essays *On some Modern Guides*. Carlyle, Newman, and Maurice are to my mind the men best worth studying—and for this reason: they are all in earnest. They have faced the great question of existence—'are we the outcome of certain laws and tendencies, or is there behind all these laws and tendencies a Mind which our minds can in part conceive of, because they were created in the image of It?' Now the great mass of people virtually put the questions unanswered aside. There has been an outcry from time to time about 'the increase of infidelity,' but the man who carefully answers the question, Is there a God? even by denial is far higher in the scale of rational beings than the man who virtually says, 'I really don't know, and it does not much matter. I'm not going to bother myself to think whether there is or not.'

"Now all these three men subordinated everything to the thought of the supreme direction of God. No doubt their conceptions of God were very different. It was perhaps impossible for anyone so totally devoid of humility as Carlyle to be a Christian. God was in his eyes the Schoolmaster of the Universe whose first care was for discipline. Carlyle himself was 'the good boy' of the school who was never weary of preaching to his comrades that they would 'catch it.' But he was 'terribly in earnest.' He believed in law and order, and never lost sight of discipline.

"Maurice had taken to heart, perhaps more than any other man of this century, 'God is love,' and, as in all these men truth is 'touched by emotion,' he devoted his life to proclaiming the conviction.

"Newman has felt that there were only two existences that concerned him, God and himself; and his life has been a long and strenuous preparation for eternity.

"All these have been influenced throughout life by their *faith*, and belief in the true cure for all the lowering influences which act upon us.

"It seems to me that Christians who squabble about forms of Christianity are like people in the following fable. In an eastern city the plague was raging. A great doctor came from a foreign country and gave the doctors of the city an elixir which was a specific for the plague. The doctors approved it and announced that they were going to administer it, but unfortunately, instead of setting to work to dispense it, they took to quarrelling and wrangling about the shape of the glass in which the elixir should be given, and every one to hear them would have thought that the virtue lay not in the elixir, but the glass."

#### *Compayré*

"26 Jan. '88. Compayré seems to belong to the same class of minds that I do (I, by the way, am very low down in it for want of energy and power of rapid work), a class without any power of original thought, but with intelligent interest in the thoughts of others.

"Writers of this kind have an extremely useful function. They are always trying to get at the best of what has been thought and done, and though they do not originate *thoughts*, they do a good deal for *thought*, for they co-ordinate and connect the independent thoughts of more original people. The great problems present themselves to all active minds (a very small number when all told), and these work out what seem to them solutions or approximate solutions. These the intellectual brokers, so to speak, bring together and thus find out, if not the solution, at least the direction in which the solution is to be looked for. The best broker (collector



would be a better metaphor) takes the thoughts of others into his mind and produces a homogeneous whole. But it is easier, and in some ways more satisfactory, to give other people's thoughts in their own language, so we collectors abound in quotations. But quotations make a book patchy, and moreover, unless the quotation is very short indeed, your author probably says a little less or a little more than you want him to say. It's always pleasanter to listen to a man explaining himself in his own words than in borrowed words. This may seem a reason for giving the actual words of the first thinker, but the reader is in fact in communication, not with him, but with the collector, and he does not like that communication to be broken by an excerpt from someone else. At least this is the only way in which I can account for the undoubted fact that extracts or quotations of more than a line or two long are unpopular. Compayré quotes far too much."

### *Quaritch's Catalogue*

"26 Aug. '88. Various reflections come into my head when I look through a catalogue like this. One is, how important when a start is made in any branch of study and inquiry to learn and fix in one's mind what are the best authorities. The ordinary books on the subject are pretty sure to be nothing but authorities and water, and the water spoils them. A lecturer may be very useful in orienting beginners. Without such orientation one often, after some years, discovers a book that would have been immensely serviceable had one known of it earlier. When I wrote *Educational Reformers* I had never heard of Barnard's *American Journal of Education*. It was a long time before I knew of Lowndes or Brunet, and there are probably many great helpers to educational study I don't know of now.

"To come to old books, one of their great recommendations is that they must be few in number. 'The time is

short.' One's stock of energy is small. One's waste both of time and energy is great. It is a grand thing then to apply one's time and energy where it will act 'at mechanical advantage.' When one works in a small subject all the work *tells*, but most subjects, as one's knowledge increases, spread out like the circles made by a stone thrown into a pond, till the area is no longer defined. Happily a young man is not struck by the fact that life is limited and the field of knowledge unlimited. The young man looks forward to the time when he will have mastered this subject or that. The elderly man is always running up against the barrier 'Never.'"

### *Cookery in Schools*

"30 Sept. '87. I am one of those people who see things soon but don't see them strongly enough. In 1865, when I was in Whitechapel, I started the idea of teaching the girls in the national school cooking and selling cheap dinners; but nobody took up my notion or thought anything of it. I was not energetic or initiatory enough to start it single-handed. No doubt, too, I was hampered by the system at Whitehall, though the Code did not exist. Now, twenty-two years later, the cookery plan is coming to the front."

### *Sensitiveness*

"I suppose the infliction of physical pain is a thing to which one soon gets accustomed, but without practice the act has a most unpleasant effect upon the giver. To-day Bertha and I took out the big dog here (Haslemere) for a walk. We had hardly started, the dog in tremendous spirits, when he seized on a small white Malay, and seemed likely to be the death of it. A man caught hold of the big dog, and as it did not let go the little dog, he suggested to me to hit our dog on the nose. In great alarm I did so vigorously with the handle of my umbrella, and it was wonderful

how much punishment the dog took before he let go. But having to do this upset me astonishingly, and some time afterwards, when I tried to read a book, the scene came back, stopped my reading and filled me with a very distressing feeling that I could not shake off. I don't think I have ever had a horrid impression thus forced on me except once, when I had to take a corpse out of the water."

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I cannot better conclude this fragmentary biography, which has the one merit of being mainly an autobiography, than by reprinting some obituary notices<sup>1</sup> that were at my request contributed by those of his friends who knew him most intimately, and were best qualified to treat respectively of that portion of his life with which they were connected. They appeared in a special Supplement of the *Journal of Education*, April 1, 1891.

I have not ventured to curtail or alter them, and the reader must pardon a few unavoidable repetitions.

*Clerical Work. By the Rev. J. Llewelyn Davies*

Last October, Hebert Quick reminded me that we had known each other for 36 years. He came to me from Cambridge—I do not remember through what introduction—as an additional unpaid curate when I had charge of the parish of St Mark's, Whitechapel. That he was interested by the clerical work in that populous and not admired locality, was proved afterwards. On my removal to Christ Church, St Marylebone, he went with me, and we found there a quarter and a population which might be compared with what we had known in Whitechapel. He did not, however, stay long in Marylebone. Our acquaintance had quickly ripened into an affectionate friendship, and we were—as we continued to be to the last—in close sympathy on theological and ecclesiastical and social questions; but throughout his whole life, after being for a certain time in a place, he was impelled by an apparently consti-

<sup>1</sup> Those by Dr H. M. Butler and Mr John Russell have already been quoted.

tutional craving to make a change. His friends could not understand this craving, in one so faithful in his affections and apparently demanding so little from life. After a few years' interval he returned to St Mark's, Whitechapel, as assistant curate to Mr R. E. Bartlett, recently Bampton Lecturer, who became a valued friend of his; and there he had as fellow-curate Mr Voysey, who interested him greatly. His chief clerical work in after years was at Sedbergh, to the vicarage of which place he was appointed by Trinity College in 1883. In a few years' time he insisted on resigning this post, chiefly that he might devote all his energies to 'pædagogy'; but in the churchyard of the well-loved Yorkshire parish it was my privilege last Saturday to say the words of hope over his remains, whilst the attendance at the funeral showed what respect and affection he had won amongst his parishioners.

There was no one who had a better right to win the affections of his fellow-men of any class. I never knew a man more unworldly, more simple, more quietly indifferent to money or praise. Such a man was sure to like children, and to attract them, as Quick did in an eminent degree. He had not a telling manner as a preacher, but his sermons were always fresh and interesting and serious, and he could preach extempore with more success than I should have expected. And he had the advantage — no small one for a clergyman in these days — of being musical. In parochial work his sympathies were always with the poor, but they were guarded by a manly respect for the independence of the poorest and a desire for their moral and intellectual elevation. I was sorry when he gave up his parish — though he did not altogether give up the performance of clerical duty — because I was convinced that his spiritual work, pure, loving, and deeply reverent, had a peculiar excellence and value, such as he himself was not likely adequately to appreciate.

J. LL. D.

### *Harrow. By a Colleague*

Mr Quick's Harrow life, both as a boy and as a master, was a short one, but long enough to make him for all time the most loyal and devoted of Harrovians. As a boy he was contemporary with Dr Butler, and during Dr Butler's headmastership he returned to

his old school as a master on the Modern Side, which post he held from January, 1870, until ill-health obliged him to retire in the summer of 1874.

In teaching Harrow boys, it cannot be said that he was altogether successful; his best work, perhaps, was done in the elements of German, a language in which he felt thoroughly at home. He enjoyed teaching small boys better than older ones, who, perhaps, sometimes showed a little impatience of the elaborateness and what seemed to them the slowness of his methods. The fact is that, as in his own composition, so in teaching, he was fastidious, never quite able to accept as necessary the imperfections of immature work, or to press on further until he was satisfied that all possible difficulties had been cleared up for every boy in his class. With the younger boys he had many ingenious devices, which his own experience or that of others had suggested, for varying the monotony of learning. Though his most successful work was in the lower part of the Modern Side, some at least of the older and more thoughtful boys have told the present writer that they enjoyed their hours in school with Mr Quick more than any others. Of all that savoured, or seemed to savour, of *ῥβρις* or brutality or injustice, he was absolutely intolerant, and the indignation which would flash out at anything of the kind gained him the nickname of 'Old Fireworks,' — a most appropriate title; for, when once the cause was removed, the fire of his wrath soon burnt itself out, and left no smouldering resentment behind.

But it was his fellow-masters, rather than the boys, who felt, on his leaving Harrow, that the loss was irreparable. It is not too much to say that those who had had the good fortune to live under the same roof with him felt as they might have done if the genial warmth and steady brightness of the sun had been taken from them.

He was the most faithful, the most unselfish, the most sympathetic of friends. Nothing which had an interest for those he loved was too trivial to interest him. No time was too long, no pains too great, for him to spend in helping a friend through a difficulty, in setting right an injustice, or getting rid of an abuse. And if hope ever 'springs eternal' in any human breast, it certainly did in his. It was hope which grew naturally out of a deep and serene trust in God. Although he had been at Harrow so

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He was the most faithful, the most unselfish, the most sympathetic of friends. Nothing which had an interest for those he loved was too trivial to interest him. No time was too long, no pains too great, for him to spend in helping a friend through a difficulty, in setting right an injustice, or getting rid of an abuse. And if hope ever 'springs eternal' in any human breast, it certainly did in his. It was hope which grew naturally out of a deep and serene trust in God. Although he had been at Harrow so

maxim of his father's, always to get rid of useless or depreciated stock, and never to keep it on the chance of a rise in the market, or a possible demand for it. The article was, in fact, a chapter of autobiography, and I hope it will be published, if only as a fragment.

Lying open on his writing-table was the official report of the Berlin Conference, and we fell at once to discussing the project of reform in Germany, and the analogous movement in England. He expressed his full sympathy with Mr Welldon's motion at Oxford, but doubted whether it would lead to any immediate result. "It's so hard," he said, "to convince men that the school in which they were bred is not the best of all possible schools; and, when they point to themselves as a proof of its excellence, it is hard to answer them without being rude. So we shall still jog on *in dem alten Schlendrian*." This led us to the question of the training of teachers, the educational reform which of all others he had most at heart, and he listened eagerly to what I had to tell him about the prospects of the Registration Bill. He reminded me of a phrase of Paulsen's, *Die Rechte der Lehrerbildung gegen die Gelehrtenbildung*, as embodying the principle of Mr Acland's Bill, and gave instances of the loss our schools suffer because headmasters as a rule are scholars and not schoolmen. "M. is reckoned, and justly reckoned, one of the best headmasters in England, and as a Sixth Form teacher he is admirable. But when he used occasionally to take a low form, he was all at sea, and it was only the majesty which hedges a headmaster that prevented a regular breakdown. How can such a man pretend to train a young master in the way he should go? I remember, once, when it was proposed at a masters' meeting to shorten first school from an hour and a quarter to one hour, N. protested because it would be impossible for him to hear his repetition in the time. The whole form, it appeared, did nothing for an hour and a quarter except during the couple of minutes that each boy was put on. Yet these are the men who think that the history of teaching is only of antiquarian interest, and that a study of method is needed only for the elementary teacher."

He was greatly cheered both by the reviews and by the sale of the second edition of *Educational Reformers*. More copies had been sold in six months than of the first edition in twenty years — I



mean, of course, in England. In America the book had sold by the thousand, though he had not received a penny for it, and he was righteously indignant with one American firm which, in spite of his protests, had announced a simple reprint as a new and revised edition.

"Do you know," he asked me, "my Harrow nickname? I never heard it till Hallam told me the other day I was known as *Old Fireworks*. Not a bad one, was it?" I agreed, suggesting as an alternative more fitting for his riper years *Don Quixote*. "Yes," he said, "I've tilted at windmills in my day, but I think I've also pricked one or two windbags." An abuse, whether in Church, in State, or in School, was to him like a red rag; he rushed at it utterly regardless of odds or personal risks. Just before, he had been telling me of a case of apparent miscarriage of justice which he had taken up. A traveller in Messrs Blackie's employment was tried for incendiarism, convicted, and sentenced to a year's imprisonment with hard labour. The man bore an unimpeachable character, and all who knew him were convinced that his explanation of the suspicious circumstances which led to his arrest and conviction was true. Mr Quick left no stone unturned to get him off. He obtained an interview with Mr Justice Stephen, and convinced him that there was at least a *prima facie* case for a new trial. He appealed to the Home Office, and, failing to get any redress from Mr Matthews, he was preparing to draw up a statement of the case and send it to every Member of Parliament. Like Archdeacon Denison, he was ever a fighter, but with all his pugnacity he never lost his keen sense of the humorous, and so his friends were never bored when he fought his battles over. The personal element was by no means absent, and he would have satisfied Dr Johnson's standard as a *good hater*; but there was not a touch of bitterness or malevolence in his hatred, still less, if possible, a trace of self-assertion or self-glorification. He had his quarrels, literary, scholastic, and parochial, but he was too genial and kindly ever to make a real enemy.

All the best stories against himself were told by himself. For instance, he told me how his bile had been roused by an article in the *Spectator* defending the Education Department, which he imagined to have been contributed by a well-known inspector, and had written off to one of the editors with whom he was acquainted,

to protest against the admission of such an *ex parte* statement, and how the editor had replied: 'Why are you always sniffing out officialism? As a matter of fact, I wrote the article.' He told me how an editor of the old *Journal of Education* had appealed to him for an article, and on his consenting, had replied: 'I am much obliged to you for your kind promise of help, but I should be still more grateful if you could persuade your colleague, Mr Farrar, to contribute.' Most men would have been offended, Mr Quick was simply tickled. He told me how, when he was thinking of resigning the living of Sedbergh, he had written to the Master and Fellows of Trinity College, announcing his intention and expressing his desire to suit their convenience by placing his resignation in their hands before the Long, but adding that he wished first that a small matter that was pending between him and the Charity Commissioners should be settled first, and how the Trinity authorities had answered: 'If you mean to wait till the C. C. have settled anything, your decease is likely to precede your resignation.' In this case, however, the story was hardly against himself, for, he added: "The next time I wrote to the C. C., I took care to quote the Trinity letter."

After luncheon always came a walk, generally in the direction of Reigate, by the chalk ridge from which we could see the Surrey hills and his old home at Guildford. That day we walked through Gatton Park, and once and again he stopped me to remark on some effect of light and shade, or trees that 'laid their dark arms about the fields.' Tennyson and Wordsworth were his favourite poets, and, though his verbal memory was not remarkable, he knew a great part of Tennyson by heart. In our walks, as a rule, we left shop behind, and the talk was mainly of books and men. Of English writers, those who had influenced him most were Carlyle, Maurice, Newman, and Matthew Arnold. Mr Arnold he knew pretty intimately when both were living at Harrow, and often quoted his aculeate words. Any article by Professor Seeley in a newspaper or review was cut out and carefully preserved. Mr James Ward was another object of his hero-worship, and he spoke enthusiastically of the Cambridge lectures to teachers, regretting that the author refused to publish them and seemed inclined to desert applied psychology for pure philosophy. I observe that a friendly notice in the *School Guardian* speaks of Mr Quick as an empiricist

rather than a psychologist, and, as his book might reasonably convey this impression, I may digress for a moment to correct what is, at any rate, a misleading nomenclature. It is quite true that he pursued the historical method, and had little faith in *a priori* reasonings. It is true also that he was an experimentalist. All his life through, he was observing the minds of children, his own or others, and recording his observations. A whole shelf in his study is full of diaries containing notes of cases. But it is not true that he thought lightly of the formal study of psychology. He was never tired of denouncing the false opposition between theory and practice, and insisting that empiricism is itself a theory, though a very shallow one. In later years he came to value more highly than he once did the works of men like Ribot and Guyau, Rosmini and Froebel, Bain and Sully, and he spoke of himself as an *ὀψιμαθής*, one who was humbly endeavouring to overtake the new developments of the science of mind.

To resume my day's record, we reached home in time for tea,—his liking for tea was another trait he shared with Dr Johnson,—and after tea he insisted on accompanying me to the station. I asked how his health had been of late, and he answered cheerily, "Never so free from headaches since I was at Harrow." He spoke of future plans, and we discussed the respective advantages of Rugby, Bedford and Sedbergh, and other towns. He was a firm believer in day-schools, and intended to settle wherever was the best school that admitted day-boys. His life was wrapped up in his children, whom of late he taught almost entirely himself. "I should," he said, "have no hesitation in choosing X., but Y. (the headmaster) is getting on in years, and by the time the boy is old enough for school I fear he will have resigned or been made a bishop, and who knows but that another Z. may succeed him?" These were almost the last words I remember. *Dis aliter visum*. A week after came the news of the fatal stroke. No man was less prepared to die; no man was better prepared for death. He had lived ever in the eye of his great taskmaster; his whole life had been a *præparatio mortis*. The task was done, and we who are left mourning can yet repeat 'the sweetest canticle *Nunc dimittis*, when a man hath obtained worthy ends and expectations.'

F. S.

*Last days. By Professor Seeley*

Quick came down to pay me a short visit on Friday, February 20th. I had not seen him for several months, but I had lately received from him a copy of the new edition of his *Educational Reformers*. The book had been known to me not only from the time of its first publication, but from an earlier time still, when it was in an embryonic state. Before it met with such signal success, first in America and afterwards here too, I had been struck with the plan of it. To make a book on education readable, particularly if you must needs make it also sober and rational, is a problem which most publishers consider insoluble. But after all, some of those great men whom we are never tired of reading about can be put into connection with educational subjects. What Milton, or Locke, or Rousseau thought and said will interest us, even if it be on the subject of education. It was therefore a happy thought to arrange in a series the educational systems that have been broached by great thinkers, adding some biographical and bibliographical information, as well as the intelligent reflections of an editor who is himself an educational specialist. This, then, is the solution of the problem. We owe it to Quick, and he lived long enough to see his book, which he did not expect, I am sure, when he wrote it, to outlast a single bookselling season, reprinted after twenty years and selling briskly. Meanwhile, his knowledge of the subject had deepened, and his judgment had ripened. His second edition is an incomparably more satisfactory book than his first. In a letter to him I welcomed it with an enthusiasm which seemed to take him by surprise. He answered me, refusing absolutely to believe that he had the literary talents I ascribed to him. All he would ever claim for himself, he said, was that he was "quite determined not to write nonsense." Then he went on to inquire about my own literary plans, and said he should like to read some proofs I had by me, and help me with his opinion and advice. So it was agreed that he should pay me a visit here at Cambridge. He was to stay four days, from Friday to Tuesday, during which time he would read my proofs. He came, looking very well, and professing to feel in better health than for many years. He came, but he stayed more than four days, and he did not read my proofs! He brought

'Friendship's Garland' with him, which he had read in the train, and in our midnight chat over the fire — the last we ever had — he talked of it with great glee, and he talked of Matthew Arnold himself, whom he had known at Harrow, and of whom he always loved to speak. On the Saturday morning, I remember, Mr Churton Collins called to get my signature to his memorial in favour of Italian. I introduced Quick to him, and two signatures were obtained where only one had been expected. After lunch I proposed a walk. "Yes," he said, "he should like a real good walk; he so seldom got a walk." We set out, but scarcely a hundred paces from my door, and before we had reached the 'Fitzwilliam,' came the fatal seizure. He sank down helpless and paralysed, and we had extreme difficulty in lifting him into a hansom in order to bring him home.

He lay in my house for sixteen days. Dr Bradbury, who treated the case with the most careful skill, pronounced that he had been struck with spinal apoplexy. The brain was not affected, and his mind was perfectly clear. At first he despaired of himself. He said, "I suppose I shall die to-morrow." That his family were far away, and would not see him again, was his grief; but Quick was one of those who trust in God. I was able, however, to tell him from Dr Bradbury that, though of course he had suffered a heavy blow, yet, as the hemorrhage seemed to be ceasing, so long as he remained quiet in bed, there was no actual danger. Dr Bradbury, indeed, soon changed his mind; he came upon the track of other diseases, and soon began to regard the paralysis as but the smaller half of the case. Meanwhile, however, Quick had been reassured, and for a full week after the first seizure I could notice that he expected to recover, and looked forward to leaving his bed again. He was now not merely resigned, but cheerful and sanguine, long after I had ceased to be so. His thoughts returned to their former channel. When I offered to read to him, he asked for 'Friendship's Garland,' and I read him at different times two chapters of it, which he seemed to enjoy heartily, much more heartily than I could.

But, as the second week advanced, he seemed to drift away beyond my knowledge. Now when I spoke to him he took little notice, answered very feebly, and in words which seemed to betray that his mind wandered. There was no clear interval between the

time when he expected to recover and the time when consciousness began to fail him.

On the evening of March 9th, I was summoned by the nurse, who had become aware of a sudden change in him. His brother, too, who had arrived from London early in his illness, and watched him assiduously, was hurriedly summoned. I saw the last struggle, which did not last long and was not severe; he seemed quite unconscious. His brother arrived a few minutes too late.

I little thought that it would fall to me to furnish a death-bed to dear old Quick, and to see him die. I had known him many years, and our intercourse had always been pleasant and cordial, but seldom very close. We were neither schoolfellows nor college friends, nor had we ever been colleagues or associated in any task. Our acquaintance began on the top of an Italian diligence, as we crossed the Apennines to Florence. Both of us were making our first visit to Florence, so that on the same day on which we made acquaintance with each other we also made acquaintance with Brunelleschi's dome and Giotto's bell-tower. Afterwards, in 1867, I travelled with him for about six weeks in Southern Germany. Since those days our meetings have been shorter, but we have watched each other's course with constant sympathy. Each has read with interest what the other wrote, but our lines of thought and study were for the most part different.

I never knew a man of happier disposition and temper. He was all candour and kindness. Intercourse with him was always easy, and yet never insipid. He had a singular modesty, which he contrived to combine with perfect firmness of judgment. His religion he had learnt from Frederick Maurice. I have heard him say that he had been disappointed to find how little that noble and consoling doctrine had penetrated our people. But it satisfied *him*, for indeed it answered well to the inborn piety of his nature, to that strong family feeling which everyone could note in him who heard him speak of his parents, or saw him in his own happy home, or marked his behaviour to the children of his friends.

J. R. S.

## ELEMENTARY EDUCATION

*Debate in House of Commons on 10 June, 1879*

"The intelligent public and intelligent Secretary for Education have got hold of the notion that the school boards in general and the London School Board in particular are spending too much money, and that this must be altered. Nobody asks what standard do you go by? Not at all. Nobody has any notion what the school ought to do. The consequence is that the only difference 'public opinion' can find in schools is that some schools cost more than others. Lord George Hamilton says the London School Board pay more than the market price for teachers, and this must be stopped. If teachers were as much alike as so many pots of Keiller's marmalade there would be some sense in talking about the market price; but this ridiculous cry for cheapness irrespective of quality is no more good political economy than it is good sense. The root of the whole mischief of these debates is that nobody has a worthy conception of education. 'Education' in the mind of the public is learning first of all the three R's, and then it becomes 'a good education' if you can carry the pupil on into grammar, history and geography; and a first-rate education if you go so far as the classical languages. So it seems that many of our elementary schools give 'too good an education' to the children of the poor, and this is an injury to the poor shopkeeper who has in part to pay for it. The *Pall Mall Gazette*, whose folly has the redeeming quality of simplicity, says that the education in board schools should be like diet provided for paupers. Let the children learn the three R's in them, and then if parents want apple-pie in the shape of grammar, history, &c. let them get it and pay for it as best they can."

*Waste of time in primary schools*

"30. 10. 79. Max Müller in advocating phonetic spelling says that it would save time in schools, and what, he says, is so valuable as time? I should feel inclined to add, 'And what so little valued?' In our primary schools the children's time is wasted, often consciously, sometimes even intentionally. The usual excuse for the Government standards is that they prescribe a *minimum*, and the schools should not be contented with this; but of course the whole strength of the school is thrown into fulfilling the Government requirement, and if it 'passes' all the children it is considered to have reached its ideal. The necessary consequence is no effort is made to utilise the time of children who are sure to pass. Nobody knows what more to do with them. A child who learns fast and consumes (so to speak) a year's provision of teaching in six months is a positive nuisance. Wilkinson at Harrow, speaking of the children's writing, told me he didn't wish the children to learn fast, as the parents only took them away the sooner. The effect on the cleverer children may be easily imagined. They have next to nothing to do, and what can be worse for them than the tedium of the schoolroom in which their energies are not duly employed?"

*St Mary's School, Brighton*

"19 Jan. 1880. I went yesterday to St Mary's Infant School, Brighton. Miss Soames had mentioned it to me as a particularly good school. The mistress, she said, was remarkably efficient. In the log book I was shown Inspectors' reports, Government Inspectors' reports, very short indeed but very complimentary; diocesan Inspector quite ecstatic in his praises—everything is excellent, the mistress 'is indeed a good mistress.' So here we have a school coming up pretty closely to the ideal of an infant school according to popular notions. The mistress naturally enough thought she had nearly, if not quite, reached



the highest point attainable. She was 'very ambitious,' I was told, and actually got her eldest children to read in the second standard books. One would think to hear these teachers and managers that the Code with its six standards was the work, not of the Privy Council, but of the Almighty, and that the capacities of children had been formed with constant reference to it. We outsiders are very apt to think everything absurd that does not fall in with our notions and to denounce what we think wrong in the existing system without considering the weak points of what we would substitute, if indeed we take the trouble to ask ourselves what we really want. My fulminations then may be no index to the true system, but I am convinced there can be no education worthy of the name whilst instruction is made the only object in schools, and whilst the instruction given is dominated by the stiff mechanism of the Code. At present children are thought of merely with reference to the Inspectors' examination. In a similar way horses in a racing stable are thought of only with reference to racing, hounds with reference to hunting, pointers with reference to shooting, &c. These animals receive for the most part extremely kind treatment and there springs up between them and those who have the care of them a fondness which is quite independent of their professional connection. But though the fondness of the trainers for their animals has an effect here and there on them which cannot be traced to the thought of racing or shooting or what not, the whole system of training is framed with reference to those pursuits, and if the horses do well on the racecourse, if the hounds hunt well, and the pointers point well, the trainers are considered good trainers; if their animals fail, the trainers are sent about their business. Now the Code has produced a state of things analogous to this in the schoolroom. It would be very absurd to say that the way children are treated was governed entirely by the Code. The human connection which naturally exists between the young and benevolent grown-up people leads to much in the schoolroom which would remain

unaltered if the Code were to be repealed. But the teachers do in the main think of children as beings whom they are to 'pass' in certain standards, just as the stud-groom thinks of the racecourse. I suppose from his recent speech in the Lords Mr Lowe (now Lord something or other) would say, 'Yes, this is just what I intended. All the talk about education is mere wind. You can't educate; you have no real power over the circumstances which do indeed educate, and if you had, you are not intelligent enough to make good use of it. So don't trouble yourself about 'education'—let that take care of itself. What you can do is to give children instruction in certain arts which will be of great service to them in after life and which they never would acquire without the schoolmaster. Therefore I wish to make the schoolmaster a trainer in the three R's: when he has taught children to read, write and cipher, he has done all he can for them.' For my part I do not wish to return the intolerance of men like Mr Lowe and Mr Justice Stephen with equal intolerance. I am aware that 'educationists' are apt to say much when they mean little, and that education is not so entirely in our hands as we often seem to suppose. But when every allowance has been made for exaggerations of this kind we cannot entirely get rid of the fact that the way in which children are treated and employed has an influence upon them, and if they are brought up with one kind of treatment and employment they will be for life different to what they would have been if brought up with another treatment and another employment. If this is allowed it must be allowed further that we ought to consider not merely the special skill to be acquired by the employments in which we engage children, but also the general effect of those employments and of our regulations about them. When a horse wins the Derby his stud-groom's ideal has been absolutely attained. When a pointer behaves when the master is out shooting entirely to his master's satisfaction there can have been nothing defective in his training. But we cannot measure

the training of children so perfectly by the regularity of their 'passes.' Perhaps it will be said, 'If all the children pass they must have been well taught; if they have been well taught you have brought the best educational influence to bear on them that you can obtain.' I wish I could think so, but I can't; and if I had been in doubt my visit of yesterday would have convinced me that teaching may be very good if estimated by passes, and not good at all if one considers its general effect.

"The teacher was a young woman of about three or four and twenty—very bright, active in manner and energetic in her way of carrying on the school. She had a remarkable hold on the children's attention, and though quick, was not in the least harsh. But she saw in every child a being who could or could not do certain things specified in the Code. And she was 'ambitious' and wanted to shew that she could get the infants to read in second standard books. My impression is that the infants in that school went through more 'grind' than is got out of any form at Harrow. They have three hours in the morning and two-and-a-half in the afternoon, and the same lessons, the everlasting three R's, both morning and afternoon. Now in this incessant grind one of two things must happen. The most probable of the two is that the teacher (*a fortiori* the pupil-teacher) will be unable to control the child's attention except for the few minutes in each hour when she addresses herself to that child. The rest of the time the child is under an irksome restraint with no employment for mind and body. The influence of such schooling must be stupefying in the last degree. But sometimes a really clever teacher may command the children's attention. Miss X. did so yesterday in a wonderful way. Of course the children were anxious to do their best in my presence, but I am sure Miss X. always fixes their attention for a great part of the lesson. In this case the children must be worked too hard. It cannot be good for little children to stand or sit still and work hard at dull work for so many hours a day. Such over-

exertion must I should think be followed by reaction. The first lesson that I heard was a reading lesson of the highest class—children of seven or slightly under, twenty-three in number. They read from a Reader published by Blackie. Worse rubbish could hardly have been provided for them. They read two stories. The first was about a little girl who had a drunken father. The drunken father asked the child why she loved him, and the child said, 'Because mother told me when she died.' This answer turned the drunkard into a sober man. The connection of the two, which does not lie on the surface, is unexplained. The other story had equally little connection with anything in the world beyond the folly of the writer. A gentleman offers to buy a box of matches for a penny if the boy will get him change. The boy goes off with the shilling and does not return. In the evening another boy comes to the gentleman's house and gives him fourpence, and says that as his brother was bringing him change he was run over and had his legs broken and lost all the change but fourpence, &c. &c. It seems this class sometimes read J. S. Laurie's *Technical Reader*, but as *reading* is the thing thought of, these books are used as the five-finger exercises are used in piano playing: nobody cares for anything beyond the mechanical exercises. I asked the teacher whether the children understood what they read about. She said she thought they did, but asked no questions about meaning, and absurdly made them read through a lot of questions—Where did the gentleman live? Where is Edinburgh? &c. without requiring any answers. The reading though fairly fluent was except in two or three cases atrocious. Almost all the children dropped their voices a minor third after every few words without the smallest care for sense or even for stops. I never heard anything more ridiculous, yet Miss X. seemed to think it all right. I'm sure I don't know how children are to be got to read properly when every word is a puzzle which taxes all their powers, but this horrible sing-song could not possibly lead up to good

reading. I should think it would be better to take the words of the story at first as disconnected words in column and when these were mastered go to the story. The teacher should then read the story clause by clause before the children attempted it. Anyhow I am sure that Miss X.'s plan must be wrong. Then came the spelling. In this case the children answered in turns. The spelling was very good, and much time and attention must have been given to it. But the climax was in the sums. Miss X. dictated sums such as add eight thousand and forty, two thousand three hundred and seventy-six, &c. &c., and similar subtraction sums, and the children took them down quite correctly and then worked them with equal correctness. She then went round, glanced at the answers (A and B sums were set, by the way, to prevent copying) and marked them as right or wrong. Then she said, 'All who had both sums right stand up.' Only three children remained sitting. Miss X. smiled triumphantly, and well she might. No inexperienced person can have a notion what a feat this was. I confess I was quite appalled by it, not so much as a display of the skill of the teacher as of the capacities of the children. Here were a set of children, not over seven years old and with no hereditary advantages, going through a hard grind like this with eagerness and success. If the pace could be kept up they would have the powers of Sir Isaac Newton by the time they came of age. And yet these are the children who will spend four or five years more over the three R's, will at the end of that time have no great power of mastering the contents of a book, and no desire whatever to look into a book of any kind, and will remain for life as narrow and dull and intellectually feeble as the British workman or servant girl almost invariably is. This must surely be attributable, in part at least, to the deadening effect of the ordinary school grind. 'Yes, but you must have grind,' says an objector; 'you can't make everything pleasant in the schoolroom, and it is of not the slightest use trying.' I

answer, 'I daresay you can't make everything pleasant in the schoolroom, and more than this, I daresay it would be a bad thing to make everything pleasant if you could.' But allowing that there must or should be some grind in the schoolroom, I maintain that it is the greatest mistake possible to have grind, grind, grind and nothing else. But according to our present system the three R's are the sole object of our school course, and while they are pursued as the be-all and end-all of school, instruction can be nothing but grind. The mind of the young is naturally occupied about persons, animals and things, and by degrees the young acquire knowledge or get ideas on these subjects. But grown people find that knowledge or ideas cannot be put into circulation, so to say, unless we have power over certain symbols. Words are such symbols, and words are acquired by children up to a certain point without effort in connection with the things or notions they stand for. But though spoken language comes thus naturally, and may be left to take care of itself, printed language and written language come only with teaching. So again counting, such as is wanted for the ordinary life of a child, would come pretty readily, but ciphering or summing, which is really the use of certain symbols, would not come without teaching. We find then that the knowledge of things will to some extent come without teaching, but the art of using symbols will not come. We therefore concentrate our teaching on the symbols and let the things take care of themselves. But it is the *things*, in a broad sense including living things, that interest children, and when you disconnect the symbols and grind away at them, keep the children an hour a day saying tables and make it one of the main facts of existence that knock is spelt k-n-o-c-k and gnat g-n-a-t, you are really making the children munch chaff and husks, you are letting the mill grind away with nothing in it. The old complaint which gave rise to Pope's satire : —

'Thus then since man from beast by words is known,  
Words are man's province, words we teach alone,'

was not more justified by the old Latin and Greek grammar grind in the secondary schools than it is by the devotion to the three R's in the primary school.

"Before you can approach a good system or even take the right road for one, you must remember that the minds of children are affected, not by symbols, but by things. Milton, with all his respect for learning, saw that the study of words might easily be made too much of: 'Though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied solid things in them as well as the words in the lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman completely versed in his mother dialect only.' In a similar way these poor children, when they have been ground in the three R's so successfully that at seven years old they are fit to pass in the second standard, may be far worse educated than other children who do not know their letters but have learnt to observe what is worth observing, to reverence what they ought to look up to, and love what they ought to love. The main difference in human beings is a difference in their interests, and next to that is perhaps a difference in their mental associations. But our school-mistresses find nothing about interests or mental associations in the Code, and the children will not be required to pass in them, so such irrelevant matters may be neglected. . . .

"I have just been in to take Miss X. a picture-roll (Jarrold's Picture-roll of Natural History). It is a warm summer day. The infants come at 9, and then it was 11.30, yet when I knocked at the door I heard them in full grind. The highest class, on which Miss X. concentrates her attention (and with reason, for they only have to pass the Inspector and he comes in about a fortnight), were engaged in simultaneous spelling from the reading books. They were working at a column of words, taking one at a time, and going on in this way, 'b-r-o-u-g-h-t, brought! b-r-o-u-g-h-t, brought!'

till Miss X. said 'Next word,' when they went on to the next. Such a grim determined grind I hardly ever witnessed. And these poor children had been got — I don't know how, certainly not by harshness, harshness would never do it — to go in for the grind themselves. Poor little dears, they kept bawling these ugly sounds with all the concentration and determination to succeed of a man working for a wrangler-ship. Though it is not an hour ago I can hardly believe my own memory, for the children kept on bawling away not only when Miss X. kept an eye on them, but just the same when she entered into conversation with me. I told her about the roll I had brought; she took it and opened it, and we looked at the pictures in such a way that most of the children could have seen them too: yet even this did not distract them. They kept on steadily with the grind, as if they were little clocks which could not help going till they ran down. I can now well understand that they get over-excited about the examination. It seems you can stimulate the minds of children and of girls in a way which a teacher of boys cannot understand and can hardly believe. But what comes of all Miss X.'s too successful exertions? She told me with a sigh that she was just going to lose fifty of her best children. She should like to go on with them, she said, they were getting so interesting. But she sees them go back when they get to the boys' school and the girls' school. The master and mistress tell her they like to have her children, for they can safely leave them to bad teachers: children who come from her are quite safe for the second standard. After the holidays these children will be the fag-end of the upper school, and will be left to the instruction of a boy or girl of fifteen. If this time were simply wasted, this might not be such a bad thing for them, but just think of the feelings of the poor children themselves! They now take a great pride in their own performances, and know that Governess takes a pride in them. Next quarter they will feel that they are



nowhere, are not learning anything, are not cared for in any way, and are merely being kept quiet by a pupil-teacher. This discouragement thus given them may effectually put a stop to the desire now so strong in them to 'get on.' Then, again, how fearfully irksome must be the restraint of having to spend five or six hours every day in the school-room without being allowed either to work or to play. Poor children! They will doubtless pass the second standard with the impetus Miss X. has given them, but the pupil-teacher may find a year no longer time than is necessary to prepare them for Standard 3."

*Reading in Elementary Schools*

*Letter to Lord Spencer, 26 July, 1880*

"Having a professional interest in all educational subjects, I have carefully followed the recent debates and discussions about the Code; but, like most professional men, I do not value public opinion very highly on a subject about which the public are ignorant, and instead of writing to the *Times*, I presume on our former official connection, slight as it was, and address myself directly to your lordship. On one point at least I heartily agree with Lord Sherbrooke. In the late debate he said that much more should be made of reading in elementary education than of writing or arithmetic. It is indeed very unfortunate that this triple division should have been invented, and no more satisfactory reason can be found for it than the natural law discovered by the Germans, 'all good things are three.' In point of fact almost all the instruction children get about language and the meaning of words, both separately and in connection, comes under the head of reading, and this should obviously count for more than one-third of the total instruction given. But at present only a third of the grant can be claimed for reading, and it would seem that instruction in reading is less successful than

in the other subjects. From an article in Friday's *Times* I learn that 'all the Inspectors, with scarcely an exception, deplore the mechanical facility devoid of intelligence which lends a delusive show of excellence to the percentages in this subject.' If this is so, I have no doubt you are contemplating such alterations in the Code as seem likely to bring about an improvement, and I therefore venture as an old schoolmaster and school-manager to propose a small change which would, as I believe, tend greatly to improve the reading.

"I was present last week at the inspection of a girls' school at Brighton, and I found that in testing the reading by far the greater part of the Inspector's time and attention were spent upon the doubtful cases. Those girls who seemed able to read easily and answer a simple question were 'passed' in a few seconds, but where there seemed any difficulty the Inspector most patiently examined the child till he could make up his mind on which side of the line he ought to place her. Something similar happens at every reading-lesson throughout the year. Children, when they are sure to 'pass,' no longer interest the teacher. The Code offers no inducement to seek any further excellence, so the backward children alone are cared for, and the teacher's energy is spent, not in getting any one to read well, but in getting all to read *passably*.

"There would be a great change for the better if some reward were offered for excellence beyond the reward gained by mediocrity. If the inspector gave a special mark of excellence wherever the reading was not only fluent but shewed understanding of the passage and the answers to the questions shewed intelligence, this would be an inducement to the teachers to attend to the brighter children as well as to the dull and backward, and the quality of the reading would, as I believe, rapidly improve. A small additional grant for each 'excellent' reader would probably prove quite sufficient

stimulus, as both teacher and pupil would be in fact rewarded by the distinction.

"After many years' experience in the schoolroom, I am well aware that any change is apt to bring with it unforeseen inconveniences; but in the present instance some change seems to me necessary, and what I have suggested is not a measure likely to throw the rest of the machinery out of gear. One disadvantage it would have certainly. The introduction of another class of doubtful cases would add to the difficulty of the inspection and to the time spent upon it; but the inspectors who are anxious to improve the reading would probably not complain of this.

"One cause of bad reading in elementary schools is the very poor supply of books. The Code says 'every class ought to have two or three sets of reading books.' This really fixes the number at two, and two school Readers do not afford a good supply of reading for a whole year.

"The Readers are no doubt much better than they used to be, but it seems a pity that the books which are the classics of childhood, *Æsop's Fables*, *Gulliver's Travels*, *Robinson Crusoe*, are at present literally unknown in elementary schools. I once mentioned to Lord George Hamilton how immensely the reading would be improved by enabling children to borrow amusing books from a school library. He entirely agreed with me, but said such books could not be purchased out of the rates. But if the need of such a library were admitted, books would be very commonly given; and if the inspectors were directed to inquire and report on such school libraries as they found, the mere inquiry would call the attention of the managers to this very valuable aid in literary instruction."

*Educational Debate in the House of Commons*

"3 Aug. '80. In to-day's *Times* is the report of the debate on Education Estimates. These debates are sad reading for anyone who knows what education is. The speakers shew the

most complete ignorance, and, worse than ignorance, error in their fundamental conception. I am very sorry that Mundella has not more insight into things, but no doubt those who have not had what is considered 'a good education' suppose that such an education gives much more knowledge than it really does give. Such people feel how valuable a knowledge of chemistry, or of physiology, or of English literature would be to them, and they regret that they did not go to a school where these things were taught. If they had been to such a school they would have found out that whatever was taught there, these subjects were not learned. Before there can be proper learning there must be a mind capable of teaching, a mind capable of learning, and the desire of teaching and the desire of learning. But in most schools some one or more of these requisites is wanting. Poor Mundella does not understand this, so he wants to have all sorts of things 'taught' in the school. The great debate now is about the 'special subjects,' physiology, etc. The late Government wish to limit the teaching of special subjects to the 5th and 6th Standards, but in point of fact most children leave after passing the 4th Standard, and Mr Mundella thinks it would be 'a misfortune for children to go to work after the 4th Standard without a knowledge of the simple facts of science, of history, or the laws of health.' He does not reflect that the simple facts of science, etc. etc. *cannot* be known by the children of the poor at the age of ten, and this is no more a misfortune than that they are not five feet high. Unfortunately they *can* learn some words which schoolmasters call simple facts of science, of history, or of the laws of health, but *fee fo fum* might just as well be described as a simple fact of science or a law of health. There is something pathetic in Mundella's high valuation of school knowledge. He was, he said, disposed to attribute a much higher value to what was called a 'smattering' of knowledge than many others were. And then he quoted Mr Bates, of Amazonian

celebrity, who got a smattering of botany at school and so became interested in the subject. If an occasional good teacher could be found and an occasional good pupil, this would not justify the employment of a great number of teachers who could not teach for children who can't learn.

"Sir John Lubbock made a speech replete with the same misconception of education. He gave the result of some inquiries he had made of the children at a school in Lambeth. The notion of consulting the children is not a bad one, but as a scientific man Sir J. Lubbock might have been expected to investigate more carefully. He asked the children in the two higher standards, 229 in number, which subject they liked best. As these children could none of them have learnt all the subjects, they may perhaps be considered somewhat doubtful witnesses as to their comparative attractions; but according to their answers 2 liked grammar best, 11 geography, 31 arithmetic, 38 history, and 147 elementary science. He then went on to say how bright the children looked when rapidly questioned by the master. For my part I am inclined to think that teaching about *things* is likely to be more interesting than teaching about 'the completion of the predicate,' but Sir J. L.'s experiment goes for very little. He had lighted on a master who took interest in that lesson and so managed to interest the children. *Voilà tout!* If the master had liked teaching arithmetic and had not liked teaching elementary science, the numbers would have been reversed. Mr Yorke, the Conservative member for E. Gloucestershire, was of opinion that, 'if a high class of education (whatever that may be) were given at the expense of the State, a sort of communistic principle would be introduced which might ultimately lead to consequences that could not now be foreseen.' A speech of this sort is rather a joke in the mouth of a man who is certainly very rich, and quite as certainly would not scruple to bring up his sons at our public schools and Universities, which, if not maintained by

the State, are maintained to a great extent out of endowments left for the poor."

*Aptitudes of Children*

"2. 7. 80. Brighton. We shall never do much in the way of educating the children of the poor so long as we think of nothing but the three R's, with or without useful information, and entirely neglect the nature and aptitudes of the learners."

"To-day I have been watching some children from the window. A house is building opposite and a quantity of rubbish has been shovelled out on to the pavement to be carted away. In to-day's rubbish there have been bits of wood mixed up, I suppose from the house which stood on the same spot. About seven o'clock two young Arabs, one about nine, the other about six, set to work to fill a bag with these pieces. They collected with great eagerness. I observed that the elder of the two not only took delight in collecting for the bag, but also in helping the workmen, which he did by handing up large pieces of brick-work to be put in the cart. At times other boys stopped for a bit and helped in the collecting, throwing the pieces they found to the small child with the bag. A newspaper boy spent some time this way when he ought to have been distributing the papers which were under his arm. About nine o'clock the elder lad went off (to school?) and the little one continued the search alone. He must have been working keenly for nearly or quite three hours on a stretch when he first began to shew signs of weariness and took to playing with other children.

"This delight in collecting combined with the pleasure they take in helping their elders is very strong in children."

*A Code Conference*

"20 April, '81. I am on my way to the Code Conference. How hard it is to get at collective wisdom on any subject! The Code itself seems in parts so ill-drawn that any ordinary

teacher could sit down and put on paper something better as fast as he could write ; but I suppose the Code is so bad because it represents collective folly, which is much more capable of expression than collective wisdom.

“What strikes me very forcibly in all meetings for debate is that a man’s influence is not at all proportioned to his wisdom, but to his fondness for hearing his own voice and partly on the nature of that voice, whether it is a commanding bass or a feeble treble. Nobody is inclined to believe in the wisdom of a man with a squeaky voice.

“When anything is to be drawn up or done the prepared man always comes to the fore, since work of this kind cannot be done properly off-hand, and twenty or thirty men often do badly and with great difficulty what any one of them could do better and more easily by himself.

“When I got to the Committee Room this morning, some twenty men were discussing MacCarthy’s draft of petition. Now twenty men can’t speak with one voice. MacCarthy of course had expressed his own notions and then everybody who was fond of speaking tried to express *his* notion, and so confusion arose, which ended in some cases in MacCarthy’s words being left, in others in some queer amalgam expressing nobody’s idea (sometimes no idea at all) being substituted.

“This over, Mr Morse, Dr Barnes of Leeds and I found ourselves a sub-committee to advise the Department what history and languages to prescribe, and how they should be taught. Now to draw up a plan good enough for anything would have been a work of time, and we ought to have settled on some principles before making suggestions of details, but there was no time for principles and no room on the paper we had to fill for anything but a few scrappy sentences. Oddly enough the collective wisdom of the nation expressed by my Lords declares what is to be taught and gives a sort of scheme of graduated knowledge, but it will allow itself only a column, taking up less than the sixth of a page, for each subject ; so it

was held we could not offer any scheme that could not be squeezed into the regulation limits.

"We were an odd trio. First in order of importance (though not Chairman) was Dr Barnes. He was a big, noisy man, with a somewhat defiant air of laying down the law. He had considerable fluency in expression, which gives a man a great pull on such occasions. Without having any very clear insight into anything, he thought he saw through everything; but he was not stupid, though apt to go off the point. The Chairman, Mr Morse, was a thoroughly good soul, with a great wish to agree with everybody and to turn for light in any direction, but not prepared to throw much light on anything himself. His merits as a Chairman were however very great. He kept us fairly well to the point, formulated things rapidly and neatly and wrote them down in a capital hand. Finally there was myself, not much of a man for a Committee, not ready by any means, and neither leading nor wishing to lead. We spent the morning over history."

*A Code is not a pedagogic gospel*

"7 May, '81. I have been obliged to give up MacCarthy's Conference. I think he is entirely on the wrong tack. He says in a letter to me, 'Surely good teaching can only be looked for from good standards, and with regard to good *teachers*, good standards are the directest method of getting them.' To this letter I have written the following reply — 'My dear MacCarthy, When one differs from a man it is a satisfaction to know the exact point of difference, and your letter makes that quite plain. I do *not* think that the best way to get good teachers is to improve the standards of examination of children. This notion seems to me (if you will forgive my saying so) an exaggeration of an exaggeration. There is a very exaggerated estimate current as to the good to be got out of examinations. In the old Universities the notion was that a man was educated



not merely by studying certain subjects but by *residence* under peculiar conditions and influences. The London University took up another line. The old Universities had started examinations, the object of which was to see that men had not wasted their time while in residence. These examinations got turned into races for money prizes, and by the time the London University was founded people began to think that the Universities were simply places where men were prepared for examinations. The London University took up the line—Have good examinations and the rest will come right of itself. If a man knows this and that, he is an educated man, no matter how he learned it. We will find out what he has learned, and by the action of economic laws the best method of learning and teaching is sure to become the common one.—The results have not, I think, justified this belief in the power of examinations to produce the right teaching and the right learning.

“But you take up the same notion as the founders of the London University, and you carry it a good deal further. They trusted to examinations which classified the students and ascertained which were very good in the subject, which simply good and which passable. But you expect everything from an examination which takes no account whatever of excellence, and must be so arranged that the ordinary child of poor parents can pass it without any great strain.

“Granting (which I do *not* grant) that a good examination is all that we need to secure good teaching, it by no means follows that we can secure good teaching by an examination which merely fixes an irreducible minimum and so fixes it that the ordinary child may pass. What would become of University teaching if all men went out in the Poll? No; you have worked hard at a subject of great interest and great importance, for there must, I suppose, be standards, and it is far better that these should be rational than irrational; but you have not unnaturally come, as I think, to attach far too much importance

to standards. The life of education does not consist in the list of subjects nor in the stages into which each subject is divided. It consists in a great measure in the action of the intelligent mind of the teacher on the minds of the taught, awakening their intelligence and rendering them capable of thinking and acting for themselves.'"

*The Moloch of payment by results*

"C. A., who was here yesterday, gave anything but a good account of the schools in his district. The strain on the teachers is very great and everything is done with the sole object of getting a high percentage of passes. In consequence of the high pressure the teachers get very brutal and knock the children about. In one case sums were given out and it was announced that everyone who had a mistake in the answer would be caned, and this was carried out. When one meets with things of this kind one is surprised to find how stupid or savage an animal man is ; but much is due to the incessant grind, which develops all his worse feelings.

"The London School Board provides Lending Libraries and sends boxes of books to their schools in turn, but the teachers do all they can to prevent the children getting books that interest them ; they say it takes them off their home-work. So the key of the box is very commonly lost."

*Pestalozzi*

"Before Pestalozzi the whole Continent had made the mistake of confounding education with instruction in literature. 'Education' had been, at the best, a good training in the ancient authors, at the worst, a mere drill in sounds. Pestalozzi was no scholar, and when he set about 'educating' he attempted to rear, not scholars, but men and women. There was *something*, after all, in this change of object. No doubt his work would have been pronounced a terrible failure by the

Joint Board or by H. M. Inspectors. He would not have passed 50 per cent., and his Managers would have dismissed him for earning so poor a grant. But, if left to himself, he would have turned out men and women capable of thinking clearly, of feeling rightly, and of reverencing all that is worthy of reverence. These are extra subjects not at present included in our curriculum."

*Workhouse Children*

"27 June, '81. To-day I had a talk with Mr D., the master of the Union. He is strong against the teaching the children get in our schools. The children now go to the Stoke schools till they have passed in Standard 3. He says that when the boys were taught in the Workhouse they had an industrial education, and they were so much in request that he had more applications than he could supply. Now, he says, nobody wants the boys.

"It is very hard to appraise the complaints of a man like D. at their right value. First there is the general tendency to find fault, and this applies especially to educational matters, in which everyone thinks himself qualified to be a judge. Then there is the tendency to disparage instruction which the speaker never had himself. But allowing for all this I can't help thinking our Code is not well adapted to the wants of the poor. If a boy or girl works on to Standard 6, they can't make a livelihood at all, says D.: nobody wants that sort of knowledge. The poor child who is brought up in the Workhouse has this against him: nobody wants him. He must be really useful in some way or other, or he must stay in the Workhouse. To be useful he must be able to do work of some kind or other at a cheaper rate than anyone else."

*The Sedbergh National School*

"7 July, '83. I am now likely to have some insight into rural life. In the School the point that has most struck me is the tremendous waste of time. I came across a reading lesson

of the 1st Standard. A boy of about twelve had a reading book as the children had and kept shouting word by word, while the children shouted after him; but I observed that few of the children looked at their books. I asked them to point in their books to the word 'crab.' Two or three only were on the spot. Most of the others pointed to 'pretty,' that being the longest word. To go on shouting words in this way for half-an-hour can't do children much good.

"I questioned the highest standard, some intelligent-looking lads, as follows:—

Q. How long will the holidays last?

A. A moonth.

Q. How many days are there in a month?

AA. 31, 30, 28, 28, &c.

Q. How many days are there in June?

A. 30.

Q. Isn't June a month?

A. Yes.

Q. But some said 31 days, some 28. Which were right?

A. 28, 28.

Q. But June has 30. Now I'm afraid the sharpest boy must be bad and staying at home. I know what the sharp boy would have said when I asked how many days there were in a month. Can't anybody think what he would have said?

A. 28, 28.

Q. No, he wouldn't, for you see June, which is a month, has 30, July 31, &c. The sharp boy would have said, What sort of a month do you mean? And suppose I had answered a calendar month, what would he have said then?

A. 31, &c. (By one boy) He'd have asked which of the months?

Q. Yes, that's right. If the very sharp boy is away, there is, it seems, a boy here quite sharp enough, &c.

In this way one gets boys to use their wits, and they were getting all alive when the master said it was time to close."

*Religious Teaching in Elementary Schools*

"16 Oct. '83. The Churchmen here (Sedbergh) say that they keep up the National School simply for the sake of the religious teaching, which they would not get in so good a way if the school became a Board School. What the religious teaching now is they do not inquire : *that* is the business of the clergy.

"As yet I have not attended to this part of the teaching, but have kept to the Friday service in church, to which however few children come : their parents think it 'a waste of time.'

"To-day I went to the school during the Bible lesson, which is supposed to last fifty minutes ; but I discovered that only a few children are taught for the whole of that time. The Government Code requires the child to be under instruction for at least two hours. The grand defect of all this machinery work is that in requiring so and so, though that minimum may be secured, everything beyond it is sacrificed. The schoolmaster takes care that the children are in school two hours. But, if they are, he is satisfied ; so, though the school is supposed to begin at nine, the children come in as they like during the scripture hour, and those who are late not only learn little or nothing, but also disturb the others and prevent their learning. . . . It is quite open to doubt whether the perfunctory teaching of Scripture has much good effect on the children.

"20 Oct. '83. Since writing the above I have had a piece of experience which I have sent as a 'Note' to the *Journal of Education*. I heard Miss M. teaching a hymn. The children (Standard 2) were sing-songing it in the usual elementary school fashion. I asked the mistress, 'Did they know the meaning of the words?' 'No, Sir, they don't learn meanings in the hymns.' I went to the master and said, 'Miss M. tells me the

children do not learn the meaning of the hymns.' 'He does not require the meanings of the hymns,' said D., 'only of the Catechism.' 'He? who is *he*?' 'The Inspector.'"

*Sunday-school Teaching*

"19. 11. 83. Sunday-school teaching seems for the most part a mere wind-bag. The boys come and either 'say,' or more generally do not 'say,' a set of words called the Collect. The teacher hears this and then puts questions and talks, but the questions are not answered and the talk is not listened to. The boys don't seem to think they have anything to do except to sit there and think of nothing. Yesterday the Collect was, 'O God, whose blessed Son was manifested.' Of course the boys had never heard the words 'manifested,' 'manifest,' before. They were big lads, and I tried to get some conception of what was meant into their minds. I then asked if our Lord was alive before He was born at Bethlehem. No answer. I at length prodded at a big lad till I somewhat woke him up. The fire kindled, and at length he spake with his tongue, 'No, He warn't alive afore He was born!' The truth is, the religious teaching given to our young people is not good enough to interest them, so their mind does not take it in, and they remember at best words only. Such words as 'manifestation,' 'incarnation' have to them absolutely no meaning."

*Interest the one thing needful*

"22 April, '85. Tamworth. I had to address the children at Sunday-school on Sunday, but did not know how to set about it. In the day-school a certain number of statements are communicated to them in such a way that they can partially reproduce them as far as words go, but their interest has never been awakened, and I fancy their minds never work on anything connected with religion. There *are* cases, no doubt, where some unsuspected working is going on, but I

am convinced that in the majority of children there are no ideas, and consequently no interest connected with their religious teaching.

"The religious and intellectual training of the poor will, I suppose, be understood some day. It seems to me the first thing necessary for understanding it will be to throw to the winds all that we have done hitherto and to start afresh.

"You can't train the mind unless the mind is at work. Unless interest is aroused, the mind (of the young at least) does not and cannot work.

"If these two axioms, as I consider them, be applied to the teaching and learning in elementary schools, it will be found that out of the five hours a day or 25 hours a week spent in school, hardly an hour is given to mental training. And what is the outcome of the teachings? When the result is considered successful, the boy has learnt to read mechanically but with pure indifference to the subject-matter, perhaps with no consciousness of it. He has learnt to write, a very great gain no doubt. He has learnt to 'do sums.' Unfortunately he not only has no insight whatever into the principles of calculation, but he has spent so much time in working rules without understanding that he cannot manage the simplest computation in ordinary life unless it is like a 'sum in the book,' and he can seldom work a long sum of any kind fast, neatly, and accurately. He can spell fairly well, but though he has learnt to spell many words which are not used in his out-of-school life, he has the very vaguest conception, if any at all, what those words mean, and often a little examination will shew that he has wrong notions about them. As to grammar he has no notion at all, but has acquired a sort of knack or habit of guessing right when he is asked what part of speech a word is. This scholastic art is not a very valuable one, and it requires constant practice to keep it up. If history and geography have been taught, the boy can give the dates of accession of kings and queens of

England with principal events in their reigns, he can tell the county towns of England, &c. &c. ; but, though he may be proud of his learning, he has no interest in any character or event in history, or in any place beyond his dwelling-place, and his so-called knowledge is merely verbal knowledge, which will soon vanish and leave no trace behind. The children are at school about 1000 hours a-year, so they receive in their school course four or five thousand hours' teaching, and this is the outcome in favourable instances ! Meantime the children have been stunted in their intellectual growth by the dull monotony they have gone through."

*A Hastings Board School*

" 8 April, '86. I went to-day with Mr Arnold to a school of which Mr W. Evans is headmaster. About 240 boys, all lively and doing good work, I think. The chief things I noted were : (1) Mr Evans gives all boys a right to appeal from an assistant to himself. (2) For punishment he gives cubing numbers. The numbers get higher and higher, as the number of offences gets higher. Assistants can set them, but must have them recorded by the headmaster. (3) I asked Mr Evans what Reading Books he used. He said, 'One by our Inspector.' [It was published by Griffith and Farran ; no name of author given.] 'I don't like it, but it's politic to use it.'"

*Elementary Education in England worked by machinery*

"An American observer<sup>1</sup> has distinguished between the English and Swiss systems, and says that the Swiss have developed their system from the standpoint of the child, the English from the standpoint of the State. We ask, 'How, for our own advantage and the State's, can the child be made to consume least and produce most?' They ask, 'How, for

<sup>1</sup> Elvira Carver.



the child's own sake, can his mind be best developed and his character be best perfected?' I don't think even Mr Lowe had any clear conception of what he wanted to do, except to get as much as possible for the State's money, and to gauge this in the most definite way. But the attempt accurately to gauge results and pay for them in strict arithmetical ratio has been the ruin of our elementary education. By slow degrees some definite perception of this has been arrived at by the two or three officials who have the power to make changes. Few of our ministers know, few care, about education, and they are mere figure-heads, while men like Fitch and Sharpe are the rudder. Unfortunately Fitch and Sharpe have now worked the machine so long that they think we could not do without it; so they simply attempt to tinker it and make it less mechanical. Their last attempt was well meant, but I am told and can easily believe it has proved a failure. The head Inspector settles whether a school is 'excellent,' 'good,' or 'fair,' or does not deserve any merit grant. This enormously increases the power of the Inspector, and it was thought he would use this power to mitigate the mechanical working of the Code; but after all it is so much easier to decide by percentages than by general impressions or anything else, that the teachers find as a matter of fact they have no chance of an 'excellent' without a high percentage, and the machine grinds on at the same high pressure as before."

*Workhouse Schools*

"Much has been made of Spinoza's 'Our business is not to praise or blame, but to understand.' Spinoza is not responsible, as he was not laying down a general law. It is our business sometimes to praise, sometimes to blame; but it is our business *first* to understand, and very often thorough understanding brings so many qualifications that it seems to

take all heartiness out of both our censure and our praise. Lately I have had a talk with the parish doctor about Workhouse children. He thought there was some taint in the pauper children, and that no good could be expected of them. When they were put out in life they always gravitated back to the Workhouse. Did the doctor 'understand'? I think not. He was right, no doubt, about the phenomena, and very sad they are. No doubt, too, the children of degraded parents shew a stronger tendency to the vices of their parents than you would find in children who come from a respectable class. But does this taint account for everything? On the contrary, I think that all the phenomena might be explained apart from heredity. The Guardians would gladly send the children to the National School, but the Managers of the National School object. Consequently some 40 children of all ages varying from 3 to 14 or 15 are taught by a single mistress, who *ex vi termini* must be a very inferior mistress. School in the Workhouse, as I have learnt by inspection, is an unintelligent, dull, dismal grind, and no relaxations or amusements of any kind are provided out of school. Such dulness is quite sufficient cause to account for the subsequent failures in life."

#### *Redhill Boys' School*

"11. 5. 88. I have said somewhere that the true rule is not to say we must neither praise nor blame, but understand: but we should be careful not to praise or blame before understanding.

"I therefore want to understand our elementary school system, but I can't. I have just met Mr Gordon, who is vicar, and virtually runs these schools in order to keep out a board school. I point out to him that a vast amount of the children's time is wasted. 'So it is in all schools,' he says. 'You can't keep children always at work. They are resting in school or getting into habits of discipline, &c. &c. They don't waste *all* their time, for they get to do certain things.'

"I wish to put down here as colourless an account as possible of what I found when I visited the schools to-day.

"Drawing-lesson was going on. At one end of the room 41 boys were sitting round a cone which they were supposed to be copying. The teacher walked round and looked at the attempts, but most of the boys did not do anything at all but whisper to each other. Next were 32 boys under another teacher, drawing a cube under similar conditions. Next, Standards 1 and 2 (39 and 26) were under one young woman and were also drawing, or supposed to be. I raised the objection that the teacher had too large a number (65) to attend to, but the headmaster held that this was necessary, as the two standards had to be examined together. Standard 1 drew on slates, Standard 2 on paper. I observed that some of Standard 1 had only little scraps of pencil. The headmaster said the teacher could not possibly be expected to attend to such minutæ, it would take up all her time. I am anxious to avoid the frame of mind of the man who goes on denouncing what is, without suggesting how things might be made better. About this drawing, I say it is fearfully dull. 'Of course,' says Mr Gordon, 'there is a dull part to everything. It is a fine discipline to have to tackle the dull part of a subject and get through it. This is the alphabet of drawing. The children will be able to draw when they have been put through it.' But can't they get the power in any other way? What is the use if, in teaching the alphabet, you so disgust the pupil with the subject that he never afterwards will touch it? And the waste of time? If a young woman has 65 children to teach and no method but that of dodging about and looking at the paper or slate of each separately, this means dreary waste and loss which seems to me quite indefensible."

*A Diocesan Inspector*

"30 Oct. '84. I have just assisted at a Diocesan Inspector's examination, the worst form conceivable. K. began with Standard 1, which he examined at some length on Adam and Eve. Answering good. In N. T. answering only moderate. The other children had meanwhile something to write on slates, but soon finished this and were restless. The children then said Psalm c. from the Bible version, and K. preached about it. Then the hymn 'Awake my soul.' K. questioned in this fashion: 'Sloth means idleness, doesn't it?' With the next division he preached for ten minutes on thanksgiving. Then Abraham. 'Abraham was able to resist temptation, wasn't he?' If the examiner did not positively prompt the answer he wanted, the answer was mostly wrong: 'You ask God to forgive you as you forgive——?' This produced a volley of 'Him.' When he asked about Joseph there was no answer at all. 'Teach us thy works to do. What are His works?' Chorus: 'Miracles.' K. preached about keeping the good seed in our hearts. 'If we don't lead good lives, the seed is of no use, is it?' Asking about the name Joshua, K. said, 'It's the same as another name, isn't it? That name is Je——?' This produced 'Jehovah.'"

*National Education, a pure bureaucracy tempered by  
theorists*

"26. 5. 89. 'Truly a thinking man is the worst enemy the Princes of Darkness ever have.' So says Carlyle in *Sartor Resartus*, but this is not the English theory. In the school-room especially every old practice, however obviously absurd, is maintained till it is thrust out by a clamour for something else. In elementary education custom is checked by regulations emanating from 'my Lords.' 'My Lords' are, I suppose, practically the permanent officials and the head inspectors.

The two 'bosses' in Parliament are mostly like the present ones, Lord Cranbrook and Sir W. Hart Dyke, men who have no more knowledge of education or care about it than the ordinary English gentleman. The officials see things from a bad standing-point for understanding them, and the head inspectors cannot see the wood for the trees. So as a rule the Department is cautious. A positive man like Mr Lowe may indeed introduce and carry through some monstrous change that may render education impossible for thirty years or so, but no one would be allowed to do this unless he were totally ignorant. If he had the smallest knowledge he would raise all the influential people against him as a theorist. But fortunately Mr Lowes are scarce, and generally speaking there is no tendency to over-bold legislation. The three forces at work are mainly: (1) The officials who want to pacify the public, and so long as this can be done leave things as they are. (2) The public which grumbles, but does not know what it wants. (3) The men who have studied the subject, men like S. S. Laurie, who are suspected as being too theoretical. However, they have some influence, and in the future they will have much more. But if they were allowed to go their own way they would no doubt, in some particulars, lay themselves open to the charge of introducing arrangements that 'would not work,' and be bowled over by the officials."

## PUBLIC SCHOOLS

*Preparation and Class Teaching*

"A very common cause of failure in class teaching is this, that the master considers the lesson chiefly as an examination of what the boys have learnt for themselves. If you ask a boy any evening what he has to do for the morrow you will perhaps find that he is expected to get through in an hour and a half an amount of work which, if he concentrated all his thoughts on the subject, he would not do satisfactorily in two hours. Of course boys do not give all their thoughts to the subject and they do not do their work satisfactorily. 'Doing an exercise' is little better than scribbling words at random at the dictation of an elder boy. 'Preparing construing' means running the eye over the chapter to be translated and turning out the meaning of half-a-dozen strange-looking words. So that preparation with most boys in the class is a farce. All they learn they learn with the master. If the master is sufficiently skilful to secure their attention to what is going on for the hour they are in class, they learn a good deal after all. But if this is the case, it would be well if masters made their arrangements accordingly. If the exercises which have been written are not also worked *vivâ voce* in class they do many boys no good whatever. If the boys cannot work them readily *vivâ voce* they are not fit to go on to the next exercise. Again with the construing, it is a sheer waste of time to go on the examination theory with most boys. They know nothing about the Latin when they come up, and the master must recognise this fact, and instead of carrying on a constant squabble with them about it, he must ask them that which they do know and take care that the amount of this increases before they leave him. I suppose one of the commonest faults of young teachers, as of young examiners, is to ask only or chiefly such things as he thinks the boy questioned may not know."

*Preparation, Four rules for*

"Is it possible to secure good preparation without fear of punishment? I think it is if the following requisites were complied with: 1. The tasks should be very definitely set. 2. They should be well within the boys' power. 3. Good preparation should in all cases be noted by the teacher and also bad preparation, so that there should be no 'chancing with success.' 4. The work should not be allowed to get monotonous."

*Knocking into shape*

"One terribly natural incident [in a story of Ascott Hope's] is one of the boys drawing the hero out on the subject of home and ridiculing what he had learnt. How well I remember what I suffered in this way nearly thirty years ago! A boy's feelings are very acute on everything connected with home, and so with diabolical instinct the tormentor always jeers his victim about his 'dear mammy' or tries to shew that his father is some low fellow — perhaps even a shopkeeper. Such are the humours of ingenuous youth! My own school life taught me that a boy is happy or miserable according as he is liked or disliked by his companions. Now the schoolboy's besetting sin is the idolatry of physical strength. Therefore a delicate, weak, timid boy cannot be popular. Such boys when left to the 'public school system' do not get much good out of it. The essence of that system seems to be that the masters shall have as little to do with the boys as possible. A master in one of Ascott Hope's tales maintains that what bullying still goes on under this system is rather a good thing than otherwise. 'A small boy who comes to school has of course troubles to go through, and he must go through them. What does he come to school for but to get knocked into shape and have the

conceit taken out of him?' Whether he comes or not for the purpose, he does get knocked into shape, but into what shape? Not surely the best possible or the one suited to all alike. And the shape moreover is a more or less simulated one; the boy has too often to simulate bad qualities and to dissimulate good. A very common notion exists in the minds both of boys and masters about taking the conceit out of a new boy; but this means only compelling him to give up or conceal his own peculiarities."

### *Punishments*

"Perhaps the most demoralising thing about the occupation of a school teacher is his constant familiarity with *mala prohibita* which must be kept under by punishment. So long as he is in good spirits he is tempted to overlook these, but supposing he resists this temptation, he may yet give what punishment seems necessary without shewing any anger against the offender. But his dislike to punishing for trifles may lead him into the mistake of trying to make simulated anger do the work of punishment. Out of mere kindness he 'blows up' or 'jaws' a boy instead of punishing him. This of course he cannot do good-temperedly, so the *mala prohibita* become at once confused with the *mala in se*. And the effort to avoid punishing by substituting 'jaw' can never be effectual, so the master only risks his own good temper by endeavouring to spare the boys. When a master is out of temper setting punishments for *mala prohibita* comes naturally enough to him and is a relief to his feelings, but then he is too apt to treat a boy who whispers in class as he should treat a boy who has been telling lies.

"The right plan is to annex certain penalties to those trifling offences which will become inconveniently frequent if not deterred, and then to exact these penalties with a mechanical and so feelingless precision. In this way punishments may be



both set and taken good-temperedly. So long as a boy does not think that he is 'spited' he no more feels angry when he is kept in by a master than when he is kept in by the weather. It is however very much harder to punish in this mechanical way than one would suppose. One is always tempted to make exceptions in favour of boys one likes or of boys who do their work well and stand high in their form. In this case one has a tendency to shut one's eyes, or if that is impossible, to say, 'The next time you do so and so,' &c. 'Forbear threatening' would be a very good rule for the schoolmaster, but one exceedingly hard to abide by. I have read a story somewhere (was it in *Basil Hall*?) of a captain who ordered a man to be flogged. The man pleaded that it was the first time there had been anything against him. 'Then I certainly shan't let you off,' said the captain, 'I never forgive a first offence.' The common notion that first offences ought to be pardoned seems to be based on two separate pleas: 1st, that the offender's previous good conduct gives him a certain merit which should be allowed to outweigh his first offence; 2nd, that so long as he belongs to the unpunished he has a strong inducement to avoid the degradation of punishment, and this inducement a single punishment would destroy. I can't decide now whether the captain or people in general have the best of it, but I know that threatening to do so and so 'next time' is a bad plan in a school. Of course there are cases where the law has not hitherto been clear and no other course is open, but even then the master must take care that in his anxiety to prevent the recurrence of the offence he does not threaten more than he will be able to carry out."

*Theory of punishment*

"As James Mill has pointed out, the punishment theory assumes that to do so and so will be unpleasant to boys, and aims at making it less unpleasant than not to do the thing. The Reformers say, 'Cease to make the work unpleasant

and you may give up punishing'; but this is a *non sequitur*. If a boy is to do his work because he feels pleasure in doing it, he must find more pleasure than he would find in anything else. And here the case of the enemies of punishment breaks down entirely, for it is only Lady Jane Greys who prefer Plato to hunting, and even if I could get my boys to like reading Molière, I couldn't possibly get most of them to like it better than skating (the present amusement) or watching a cricket match. All one can say is that the ordinary forces tending in opposite directions are desire to do other things and fear of punishment. If one of these forces is lessened the other may be lessened also."

*Repression (the badge of all our tribe)*

"One is so constantly brought across boys in the way of repression that one gets into a state of permanent annoyance and dejection of manner. This is bad for both parties. I try never to repress when I can help it, but it is difficult not to get into a habit of repression. When Mr Squeers found Snawley junior doing nothing, and boxed his ears with a caution not to do it again, he was merely acting in what seems to me with my present lights the most natural manner in the world. One's function is pretty much like that of the weighted top of a gas receiver. There is a pressure from below of a hundred boys trying to break out into all kinds of disorder. Against this one has to exert a constant pressure downwards. Thus, however good the machinery of the place may be, there is a certainty that with boys it will keep on hitching. There will always be boys who can't find their boots, who have no pens, who have lost or left their books somewhere. If no punishment is given the carelessness becomes unbounded. If it is given, one is for ever coming in contact with the boys in a way disagreeable to both parties. The wear and tear of all this completely knocked all the elasticity out of me a few days ago when I was 'master

of the week' [at Cranleigh]. If one's spirits give way, all is up. Everything one has to do becomes a bore, and one becomes oneself an awful bore to those under one. One loses one's hold of boys and vainly endeavours to get it again by setting impositions."

*Impositions*

"As to impositions, I am inclined to think they are not of any great use. They are very commonly set rather as a vent for the annoyance felt by the master than for any good effect they are supposed to have on the boy. Perhaps it is well to be respected, just as a wasp is, because one can sting when one likes, but such respect as this is destructive of good feeling. To prevent punishments becoming a mere outlet for his own irritation it is necessary for a master to be as uniform as possible. If certain transgressions are sure to bring certain punishments, neither master nor scholar will look on the punishment as the redress of a personal grievance. The certainty of punishment is much more important than its amount. A boy is not deterred from whispering in class &c. by the risk of a hundred lines, but he is by the certainty of thirty."

*Absence of system in public schools*

"I do not consider the instruction at Cranleigh altogether satisfactory. As at most schools, each man teaches his form what he thinks best in the way he thinks best, if he thinks at all about it. The instruction given in each form should have its place in a connected whole, and when a boy has got up to a certain point he should find a continuation of the same instruction in the form above. The Hurst plan of making different men responsible for the instruction in different departments has much to commend it. Nothing can be worse

than the plan we have at Cranleigh, where nobody is responsible for anything, except the headmaster, and forms are taken by a series of masters in the most promiscuous way."

### *Boarding v. Day Schools*

"There is another great advantage which the masters' houses have over the school boarding-houses. It is very desirable, in some cases most important, that a boy should not be lost sight of in a crowd, and that there should be some grown person who knows more about him than that he is in the school and has not been recently flogged. The boy also should feel when he is in any difficulty that there is someone on whose consideration he has a larger claim than he could have in common with two or three hundred school-fellows. At Hurstpierpoint the excellent plan has been adopted of connecting a masters' sitting-room and bedroom with each dormitory, so that each 'master of a dormitory' has a set of boys who are his special charge. I believe a similar arrangement has been attempted elsewhere, even when the architect has done his best to render it impracticable. By this means the danger of a boy's being lost sight of in the crowd is partly avoided, but not so surely as if he lived with a master who was put in charge of him by the parents. But it seems to me very easy to exaggerate the advantages of a master's house. In examining a distinguished Harrovian (now at rest from his labours) the Public School Commissioners were surprised by his professing to stand *in loco parentis* to as many as fifty or sixty boys. What surprised them was the number, and it does not seem to have occurred either to the Commissioner or to the master that no one can stand in the place of a parent to any boy who has an actual parent to look after him. Mutual affection belongs to the very essence of the relation between parent and child, and it is absurd for anyone who neither loves nor is loved by the child to talk of filling the place of a parent. Whether the master has six boys in his

house or sixty, they are his pupils, not his sons. He may take the greatest interest in them and devote himself completely to their welfare. The boys on their part may after their fashion be strongly attached to him, but even if he to some extent looks upon them as his children they have for him none of that tender feeling which attaches itself to their parents and home.

“M. Demogeot in his Report on English Schools takes our masters' houses as the right contrasted with the wrong in the French *internats*. No doubt our masters' houses are vastly superior, but they are not, as M. Demogeot believes them, a substitute for home. M. Demogeot draws a pretty picture of the master's wife sitting at table with the boys, acting as a mother towards them. M. Demogeot is a foreigner and may be pardoned for making mistakes. Indeed, it requires a good deal of experience to understand the idiosyncrasies of the English schoolboy. He is a totally different animal to the boy at home. The boy at home belongs to the same world as his parents. Their acquaintances, their interests, their amusements, are his. He is mostly extremely talkative—wants to know everything and to conceal nothing. But the schoolboy has a world of his own, in which the schoolmaster has as much share as the coastguard officer in the world of the smuggler, or, in happier cases, as the drill sergeant has in the world of the recruit. At home he shares in the interests of his parents; at school he has his own, and into these he knows that the master could not enter even if he would. And the boy having a world of his own does not care about that of the master. Even if only three or four boys live with the master, they never form part of his *family*. I believe it is the universal experience that instead of chattering away as they would by themselves or at home, they sit mute at the master's table, answer questions put to them as briefly as possible, and communicate with one another by significant glances and kicks under the table. The master's wife, if she shews the least interest in them, is the

object of their special aversion. From some mysterious cause they always resent her interfering with them in any way. I lately heard of a case in which the boys considered it a grievance that the master's wife (a very old lady) came into their bedrooms when they were going to bed. This complaint was not from outraged modesty, for boys do not shew any *gêne* in the presence of the matron or the servants. If the schools are to be divided into two classes instead of three, we cannot put in one category the masters' houses—however small—and the day schools, but we must draw a broad distinction between the schools which take boys from the charge of their parents and those which do not.

"Now that our system of secondary education is under revision it is very important that we should consider what distinguished men have to say about its main problems both in this country and on the Continent. The two great questions which are discussed by M. Boissier in the *Revue des Deux Mondes* (13/8/09) are the comparative merits of day schools and boarding schools and the curriculum. I purpose examining the first of these, on which M. Renan has published his views in an address (*La part de la Famille et de l'État dans l'Éducation*, par Ernest Renan, Levy 1899). Many of the objections urged against the *vie de caserne* in French *internats* do not apply to English boarding schools, but M. Renan has asserted some broad principles which tell against our system as much as against the French; and the new schools which are springing up among us for the middle class have more in common with the French *internats* than we see in our older foundations.

"To consider public schools only, they may be divided into three classes: 1st, those which are wholly or mainly day schools, and, those where the boys live in private establishments kept by the masters, 3rd, those in which the boys live in the school buildings and are maintained out of the common funds of the school, whether those funds are derived from endowments or from the payments of the parents (the hostel system). Schools

of this third class are now increasing and they seem in some respects adapted to the wants of the middle classes. There is a strong opinion in this country in favour of boarding schools. Hitherto they have been far more expensive than day schools and have therefore a higher social rank — an advantage which has an enormous weight with the middle classes. They also have a stronghold in the indolence of parents. Boys at home require a certain amount of looking after and the hard-worked father is glad to escape from the trouble and responsibility which this involves. He may too conscientiously believe that those who have experience in education will deal more judiciously with his boys than he could himself. Then again he has a large choice of boarding schools and his boys may have the benefit of country or sea air while he is obliged to live in a large town.

“These considerations have turned the scale in favour of a boarding school. The middle-class parent has now to count the cost and he cannot afford the old boarding school prices whether of the great public schools or the respectable private schools. Here the new County schools come in to supply his need. By lodging and boarding a large number of boys together in a building provided by subscription, these schools can give better teaching and better diet for £30 a year than a private schoolmaster could afford to give a smaller number of boys for £40. So the tide seems setting in favour of schools which introduce to some extent the barrack life of the French *internats*. After all, the resemblance between the two is more superficial than real. If we seek the most injurious features of the French lycées, the constant restraint, the unremitted surveillance of the usher, we must look for it, not in our public schools of any kind, but in our ordinary establishments for young gentlemen. Some of our County schools are mastered by graduates of our Universities, and there is a strong disposition to adopt, as far as economy will permit, the manners and customs of our old public schools. If then our secondary

education for the middle classes is to be given in boarding schools, can we improve on those which in the last few years have been established at Hurstpierpoint and in several other counties? Mr S. Hawtrey of Eton has strongly advocated the extension of the system of masters' houses to the middle class schools. He admits of course that this system could not be so cheaply carried out as the other, but he thinks that its superior advantages more than compensate for the additional outlay. The master-house system is certainly free from a defect which will probably shew itself more and more in the County plan. This plan hardly admits of any master except the headmaster being married. There are indeed cases of assistant masters marrying and living in the neighbourhood of the school, but this arrangement is not very advantageous to either party. The married man costs the school more than the bachelor living in the building, and does less work in return. On the other hand the sum which the school allows him instead of board and lodging is not enough to defray his own expenses, and his income is quite inadequate to maintain a wife and family. The consequence is that these schools are mastered by able young men who leave almost before they know how to teach, or by men the very reverse of able who stay on because they can hope for nothing better. In this respect the plan of masters' houses is very superior, but it would cost at least £10 a boy more. In other words the worse system is within the reach of many more parents than the better.

"There is too a notion, whether well or ill grounded, that boarding schools supply a useful hardening element in education. Affection seems to many people irreconcilable with proper discipline, and the father puts his boy away from him into the hands of the master, as we leave him with the dentist or the surgeon, not only because the operator is more skilful than he, but also because he believes him to be more judiciously stern. And the moral atmosphere of the boarding school is unquestionably *colder* (so to speak) than that of home, and a



boy's character is thought to be braced up by it. When the boy grows up he will have to fight his way in a somewhat unfeeling world, and he gets in training for this by literally fighting his way in a petty world which is at least as unsympathetic as the Stock Exchange.

"Summing up the real and supposed advantages of the boarding school, I must not omit what seems to me the greatest advantage of all, though it is not much thought of by parents. In a boarding school the hours of work are better distributed than they can be in a day school and common work alternates with common play. The benefit derived from hearty games is immense, and in point of fact the games are never hearty when the boys are drawn away by the interests of home."

#### *Tenure of Assistant Masters*

"A Letter to the *Spectator*. May 11, '72.

"It has hitherto been supposed that assistant masters have sufficient security in the good feeling of the headmaster and the force of public opinion. We know now the value of this security. The headmaster may, if he is a selfish man, calmly and deliberately, or if he is an impulsive man, in a freak of ill-temper, work the ruin of any of his subordinates. He may take from them their employment and their income, and turn them adrift to begin the world again. And public opinion will take the matter very quietly. The public cannot possibly judge of the merits of the particular case, and will most likely content itself with a vague notion that such arbitrary powers in the headmaster are sufficient to secure subordination and discipline among the assistant masters. And yet no such powers are conferred on colonels of regiments or captains of men-of-war, whose subordinates nevertheless do not often prove refractory.

"Surely there should be a right of appeal, not only in the interests of the assistant masters, but of the country at large.

"My letter to *Spectator* (11/5/72) considers the question

from one side only. My strong point is that it is unfair on a body of men to make their livelihood dependent on the will of an individual, and this unfairness has the bad result of making good men hesitate about entering the profession. At present, however, instances of unjust dismissal have been so rare that men are ready enough to run the risk. All that can be said is that the despotic power of the headmaster is an anomaly, and that it leads to individual cases of great hardship.

"Butler yesterday in a ride we had put the other side. If there were any appeal from the headmaster, the headmaster's feeling of responsibility would be weakened, and this would be very bad for the school. The headmaster would quiet his conscience in allowing men to go on in the school whom he knew to be more harm than good. Besides a headmaster would hardly be able to hold his own when he had a large and powerful staff under him, unless he and they knew that in case of a quarrel he could knock down any one of them. Of course one sees many advantages in a dictatorship when the dictator is almost sure to be a good man and must in the main use his power for the public service. Oddly enough the British public, which will not hear of a despotism anywhere else, is strongly in favour of it in schools.

"What makes the question difficult is the very different sorts of schools concerned. In the leading schools like Harrow there is not much danger of getting lazy or quite incompetent men, but then the headmaster wants power in dealing with men who in attainments are his equals. In schools where the assistant masters are *poll* men the power of dismissal must be exercised much more freely. On the other hand if the assistant masters are treated too much as the servants of the headmaster, their feeling of responsibility is weakened and they content themselves with doing what the head requires of them.

"One good point in the despotism of the headmaster is that, while it moderates the opposition of assistants, it also enables him to tolerate an amount of opposition and even insult that

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he would not put up with if the offender had an independent position in the school. A really high-minded headmaster is opposed by an assistant who loses his temper and is violent in his language. If the assistant had the right of appeal, the headmaster would say, 'If I tolerate this I prefer my berth to my character. I must dismiss X. and let the Governors decide between us. Not to do so would be shewing the white feather and my power in the school would be at an end.' But when the headmaster knows that by writing a note he could ruin the offender's career, toleration becomes not cowardice but magnanimity. And his colleagues knowing his power respect him for not exercising it, and do not presume because he is forbearing. Of course when the headmaster is a tyrant at heart his power prevents free discussion, and in such cases, to some extent indeed in all, it weakens the consciousness of responsibility in the assistant masters as much as strengthens it in the head."

*Dismissal of Assistant Masters at Reading School*

"W. A. Cox, a fellow of St John's, Cambridge, has sent me a correspondence about the dismissal of himself and another Fellow of St John's from Reading Grammar School by Dr Stokoe. It seems the late Reading Grammar School Act places the power of dismissal in the hands of the Trustees and to the Trustees Cox and Stevens appeal. The Clerk to the Trustees then writes them word that the terms and spirit of the agreement between the Trustees and the headmaster will prevent their interfering in the matter of assistant masters, and the Clerk, no doubt speaking the opinion of the ordinary Britisher, says that such an arrangement is essential to the proper discipline and harmonious working in the school, as (he adds) 'I think must be self-evident to anyone who reflects dispassionately upon the subject.' Here is another instance that the ill-informed man is always the *Rechthaber*. The Clerk does not remember that the Act was presumably drawn by

people who had reflected dispassionately on the subject. He probably did not know that the Germans are quite capable of reflection and that they have deliberately arrived at an opposite conclusion. All the ordinary man can see is that discipline must be maintained. The instructive feature of this case is that the Trustees, even if they had to decide disputes between the head and his assistants, would almost always shirk responsibility and decide on supporting their headmaster through thick and thin.

"Dr Butler says that if there were any right of appeal the headmaster would never be able to get rid of an assistant too old for his work. Oscar Browning says that, as it is, old men are never removed, because the headmaster does not like the invidious office of removing them, but if he could recommend the Trustees to dismiss a man he would. I take it the power of the headmaster would not actually be different if there were an appeal, but he would not be likely so readily to use his power. The gain of having an appeal would be great, not that the assistant masters would really be independent of the headmaster, but because they would then feel themselves part and parcel of the school and not the servants of the headmaster. Directly you make the superior autocratic you lower and deteriorate the subordinates. The subordinate gets into the habit of doing just what his chief requires and nothing more. An immense deal of harm has been done by the despotism of some incumbents and the consequent deterioration of curates. The incumbent very often treats the curate as his servant. I have heard one incumbent ask another to 'send his curate' to take a service, just as he might have asked him to send his footman on an errand. Curates thus treated become a migratory race and take little interest in their work. They feel that they have no stake or status in the parish. The churchwardens have more power than they."

*Headmasters and Assistants. Tenure of Office*

"The great Felsted controversy is now raging, and also the Oscar Browning dismissal is being discussed in the papers, though the *Times* does all it can to suppress the discussion.

"We Englishmen are like children; we care for no abstract questions except when they are illustrated by particular cases. Thus in legislating we either think only of particular cases and so legislate all on one side, or we care so little about the matter that we leave our legislation in the hands of two or three people who put their own crotchets into the form of laws. When Parliament passed the Public Schools Act and put headmasters entirely at the mercy of the Governing Body and the assistant masters at the mercy of the headmaster, neither the heads nor the assistants troubled themselves much about the matter. Either they did not think about it or they supposed the change would not lead to much result. No doubt it won't lead to much result in most cases, but it will in some. Occasionally you will find a Governing Body behaving in a high-handed way to a headmaster, occasionally you will hear of a headmaster spiting an assistant and dismissing him on wholly insufficient grounds. But nobody said this at the time, and the Act was passed. Then come the inevitable instances, and forthwith not the profession only, but the general public becomes excited, though the public seems rather ashamed for interesting itself in anything so mean as school matters. But the general question of the amount of power to be given to Governing Bodies and to the headmaster is being settled every week by some new scheme of the Commissioners. And what line do they take? Instead of settling on the best course, they are of 'a mixed opinion' (to use the grocer's phrase), and they first give the assistant masters no appeal, next declare they will always give an appeal, and finally give an appeal occasionally. In some

cases, too, they make the assistant masters entirely independent of the headmaster and vest all appointments and powers of dismissal in the Governing Body. Then again, they give the Governing Body the very dangerous power of settling in what proportions various subjects are to be taught in the school—this, too, when the Governing Body is partly elected by the ratepayers every five years, so that the studies of the school may be revolutionised twice in every decade. Yet while all this absurdity is becoming law, not a creature seems to care a button about it! The only thing we are really concerned to know is why the Bishop of Rochester, instead of replying to Mr Grignon's letter, handed over the correspondence to Messrs Day and Hassard!"

*Debate on Assistant Masters in House of Commons*

"Last night (Ap. 3, 1876) K. Huguessen brought on a debate in the House about Assistant Masters. Reading the papers about matters on which one is well informed fills one with profound melancholy. Nobody seems to speak the truth or even to wish to speak the truth. 'Truth for its own sake' is at a great discount; everything, as Rémusat says, has to be acted scenically for the public, and the actors try to make their parts as telling as possible without caring whether they really represent the original or not. It is an understood thing that the assistant masters must be 'kept in their proper places,' and the autocracy of the headmaster maintained. So the talkers in Parliament and the leader-writers in papers just say what will chime in with this view, without a thought of the facts of the case. And, oddly enough, these idle talkers assume that they thoroughly understand this most difficult question and chatter about it with all possible confidence. There seems little genuine information, and very little desire for any."

*Defects of Public School Education*

"June 13, '72. Mr Joseph Payne has made a vigorous onslaught on the state of education in England in the *Sessional Proceedings of the National Association for the Promoting of Social Science*, Vol. v. No. 20. The lecture is too much of a *Strafpredigt*, but he quotes authorities for his assertions. What he would have is a more systematic training of teachers and a stop put to *didactic* teaching. The teacher is to be the guide merely. This theory is undoubtedly the right one, but there are great difficulties in working it in a school, and most school teachers give it up altogether. If intelligent teaching is to be found anywhere in England, it ought to be in schools like Harrow, where we have for masters the very pick of the Universities. But, whatever may be the cause, our men here do not take much interest in the theory of their profession, and the results of their teaching as tested by the average boy when he goes to Oxford or Cambridge do not seem satisfactory. I attribute this in a great measure to our men being overworked. If a man has a form of 35 boys, a pupil-room of 35 other boys, and the management of a boarding house besides, it is quite impossible that he can have leisure to think what he is doing. So long as he gets through his work anyhow he is contented. As for improvements in education, you might as well talk to him of improvements in locomotives when he is in a hurry to catch a train. If he stayed to listen to you he might see that engines are capable of improvements, but he would prefer that an ordinary engine should take him where he wants to go.

"Another great mischief is that men are distracted by having a lot of pupils in different parts of the school. Another is that every man teaches as he likes without troubling himself about the methods of the man below him or above him, and as removes are rapid, a boy has the subject, to some extent,

and still more the manner of the instruction given him changed three times a year.

"Of these evils the overworking of the masters is the greatest. J. A. C. and E. E. B., both rapid workers, spend sixty hours on their work every six week-days. I believe no man can keep his freshness through anything like that amount of school-work."

### *Superannuation of Masters*

"March 8, '74. The Rugby Governors have, I believe, passed a rule of what seems early superannuation. Vaughan thought a headmaster should not remain at his post more than fifteen years. It is a melancholy conclusion to arrive at that when a man has acquired skill and experience and has not become in any way enfeebled, he nevertheless serves his school best by leaving it. But every kind of labour seems to harden into a lifeless routine, and masters have double functions: — (1) to keep the machine in working order and to work it; (2) (a much higher function) to be a living soul who cannot educate by mere machinery, however excellent. It is the latter function that is endangered by *time*. The master loses his freshness and becomes himself a bit of the machinery. How glorious is the enthusiasm one feels in the early days of one's work! But this enthusiasm dies out and one is kept up to the collar, not by zeal, but by habit or sense of duty."

### *Entrance Scholarships in Public Schools*

"Debate in the House of Commons, Aug. 4, 1875. The inquirers may have been prejudiced, but there can be no question but that the inquiry was conducted and the report drawn up in the most perfect good faith. This, to the best of my knowledge, is the first attempt ever made to ascertain the effect of competitive examinations on young boys, and



their verdict is that competition, even in this very limited form, is injurious. But if such competition as this is doubtful, what shall we say of the competition for entrance scholarships at the principal schools throughout England? Winchester was, I believe, the first school of any importance to devote its revenues to offering these large prizes to parents; Eton and Charterhouse have followed; the other great schools, even those which had no endowments which could thus be applied, found funds, in some cases out of the masters' pockets, for entrance scholarships, lest all the clever boys should be attracted elsewhere. What has been the consequence? Every gentleman with small means and a large family is perplexed how to get his sons educated. He naturally wishes the cleverer of them to enter some profession in which they may become distinguished. But he cannot afford a public school education for them in ordinary circumstances. The only chance for him is to enter them at twelve years old for a scholarship. There are thus a great many children who have to be trained for a competition at twelve years old. Mr W. Hunt asserted that their success must depend more on their tutors than themselves, and that only rich people's sons can get the best tuition. This is only partly the fact. As far as I have been able to observe, it is only clever boys who gain scholarships, but then it is not all clever boys, but only those who have had the ablest tuition. To run boys for these examinations has become a regular profession, and the successful trainer requires high remuneration. But we must not infer with Mr W. Hunt that this limits the scholarships to just the class of boys whose parents do not want the income of the scholarship. The needy professional man finds it a good investment to pay this heavy price for training. A barrister with a large family once said to me, 'I pay Mr X. £150 a year for my youngest boy. Of course this is much more than I can properly afford, but the boy is sharp and X. is a first-rate crammer, so I have little doubt that my boy

will gain a scholarship after two years' training, and I shall more than get my money back.'

"I believe firmly that these competitions do harm. In the first place they lead to unhealthy forcing of clever boys, and secondly they limit the instruction given in preparatory schools. Whilst the honour list for these schools is decided by Latin and Greek, Latin and Greek will be the subjects chiefly attended to, and the boys who have no aptitude for them will have to go practically uneducated.

"Again, as Montaigne says, we must remember that boys have both bodies and minds, and that we cannot separate them. But this is just what our present system tries to do. In days gone by a Selwyn, a Chitty, and a Denman were distinguished by a high place both in the class lists and on the river, but they can have no successors. At a very early age bifurcation comes into play. The boy with excessively developed brain, who needs plenty of outdoor exercise, is put to study eight, nine, or even ten hours a day for an entrance scholarship. The boy who has no chance in this race thinks of competitions of another kind, and lets all his interest and energies go into athleticism. And, as competitions of both kinds get keener and keener, there is an ever-widening gulf between the boys who do well in examinations and the boys who, in school phrase, are 'good at games.'

"The *Times* of 3 June, 1879, has a letter from Ridding about entrance scholarships, from which it would seem that some agitation has been got up against these competitions. Ridding says, as usual, 'What on earth are we to do with our endowments if we don't give them in this way?' But if, as we contend, these competitive examinations do a vast amount of harm, it is no answer to say, 'We are very sorry but we have money that must be given, and we think it does less harm in this way than in any other suggested.'"

To J. R. at Haileybury he writes: —

"You headmasters, who are always fishing for clever boys, poison the water to bring the fish to the top."

*Headmasters, the two requisites in*

"12 Feb. '80. I was at Birmingham lately and found a man working quietly, but I expect most effectively and with the most hearty sympathy between himself and his subordinates. The two great requisites in a headmaster seem to me: (1) energy, (2) sympathy with his staff. The first is dangerous without the second, and the second without the first is not enough to secure respect. A frightfully energetic man may crush the life out of his subordinates. H. says Benson did this at Wellington College, and that they were cabined, cribbed, confined and were as dull as ditchwater. Things are very different at Birmingham. I hear that at A— X. is not at all equal to carrying on H.'s work. The men are totally different. There is a burly greatness about H. and not about X."

*The pike and small fry in one pond*

"7 May, '85. A boy has recently died from injuries received from older boys at King's College School, London, and the public is very naturally and very properly excited about it. But the public has no notion of how difficult the problem of boys' life out of school is. In grown-up life we find differences between the educated and uneducated, between young men and old, between the virtuous and vicious; but all these differences are small compared with the differences we find in boys at different ages. The child of eight and the lad of sixteen seem hardly to have anything in common, and it is hard indeed to order a community in which some of the members are like the pike of the pond and the others are the small fry, and where, as in Pestalozzi's fable, there is a change going on of the smaller fry into pike."

*Visit to Germany*

"Hamburg. 9 June, '68. When I was here before there was a large Volksschule under Scharlach, which still goes on ; but besides this the town has established a second and erected for it at a cost of £8,400 (it would have cost twice as much to build in England) a noble building on the Promenade, one of the best situations in the town. The Director has the two upper floors for his house, and his rooms are good enough for a prince. At present there come daily to this building 2,600 children, boys and girls (but the sexes are taught separately) of the very poorest in the town. The payment is 1s. a month, or 1s. 6d. for two or more from the same family, but more than half the children are excused fees in whole or part. The teaching staff for this large number is only 33 men and 10 women, which give 60 to every teacher. In the lowest classes there are over 100 pupils and several of the middle classes have 80 and 90. The Director himself gives only 8 lessons a week, but the amount of work that must fall upon him is terrible to think of. When I went in he was writing a note to a parent blaming him for the cost of a window his son had broken. Mrs. Todgers says that in a boarding house the gravy alone is enough to shorten the life of a landlady. I should think that the windows alone would have the same effect on a director of 2,600 children. Besides all this there are most elaborate official forms to be filled up.

"The instruction to be given is carefully arranged from time to time for each class, and every teacher keeps a record of what is done in each subject each week. The Director examines from time to time according to this class book. At the yearly examination before Easter each form has a copy-book for every subject, and every pupil copies a piece of work into this book. Some of the writing in *Prima* was beautiful. There is a library for the masters, to add to which the Director has a sum of money allowed every year."

*Status of Masters in Germany*

"All teachers (except drawing and singing masters) in schools higher than Bürgerschulen must be graduates. These masters after their University course pass an examination as teachers and then have a *Probefahr*. During this they give some 10 lessons a week and are present at other lessons given by masters. When they get a berth they can only be removed by the Ministerium and only on account of immorality. If they fall ill in the first 15 years they get permission to go to a *Bad*, and if the doctors certify that they never again will be fit for duty they may be dismissed without pension; but they are generally allowed a pension. After 15 years' service they are entitled to a pension of a fourth of their salaries and their claim increases with length of service. This, however, is not considered sufficient and a bill has been introduced to increase the pensions. Political considerations sometimes lead to a teacher's being removed. Some members of the *Nationalverein* were required by the Government to retire from the *Verein*, and when they refused they were removed from their posts; but the Government had either to pension them or find them other posts.

"A master may be dismissed for repeated striking or caning of boys. Last year (1867) the Ministerium published an edict that all masters were to abstain from corporal punishment as much as possible, and that if any master had to use it he was to report the fact to the Director of the school. Boxing the boys' ears is however a common practice according to Hölzke, and the masters don't trouble themselves much in such matters about the minutes of the Ministerium. The master may not give lines to write, as our practice is, but may set lines to be learnt by heart. Two or three days' imprisonment is a common punishment. Expulsion is sometimes resorted to. H. says everything depends on finding out the few bad boys at first,

and letting them see it is not safe to play tricks. If they go on undiscovered they spoil a whole class.

"Matthew Arnold seems to be quite wrong about the absence of political influences in school appointments. The Professor said that under Bismarck it had not been so bad as before, but that democratic opinions always hindered a man's advancement. When the town founded the Städtische Gymnasium they would have liked to appoint as Director a man who happened to hold democratic opinions, but they knew the Government would not confirm the appointment if they made it. Hölzke allowed that schools in Germany would not have attained their present development without Government control, but thought that State control should now, or at least soon, be withdrawn. There is far too much State interference.

"M. Arnold must have shut his eyes and ears to everything that went against his governmental theories. He is specially absurd about the absence of political influence on appointments. Public opinion, he says, would not endure it. The fact is you can't have a paternal Government controlled by the opinion of the children. It may be a good thing to have a Government so strong that a man like Bismarck may differ from the nation, carry out his plans with a high hand, and in the end convince the nation he was right. It may be a good thing to have a public opinion so strong that a man of Lord Westbury's ability and cynicism must resign if convicted of making unworthy appointments. But we cannot have the two good things in the same country. Count Bismarck and his royal supporter would have caused a revolution in England. Lord Westbury would not have been attacked by a single newspaper in Prussia. The Prussians cannot take care of themselves, so the Government takes care of them with a vengeance, and if the Government occasionally treats its charge in the rough and ready manner of Betsy Prig, its charge must make the best of it."

*Essays in Real-Schulen*

“Herr Geist was preparing this class (the Upper Second) to write an essay. They have to do one of these essays every three weeks, and besides this the teacher goes through some suitable subject—such as ‘The influence of the sea upon the people who live by it’—and then makes boys speechify with the matter he has given them. These two exercises Herr G. said were valuable, because boys generally are *gedankenlos* and they give a master the opportunity *vielen einpumpen*. This pumping in is just the weak point of German education, as far as I can see. The German masters finding boys *gedankenlos* behave like children who when a piece of ground is given them for a garden stick in it a lot of flowers they have plucked elsewhere. In this essay too difficult subjects seem chosen, and the boys are told too much. To-day’s essay was on the lines in Wallenstein “Schnell fertig ist der Jüngling mit dem Wort &c.” The different causes of a young man’s mistakes were gone into, the value of his *sittliche Meinung* &c. The difficult line about things judging themselves was explained by reference to the objective and subjective. The boys showed a fair amount of intelligence in what they said, but I think the teacher did a great deal too much for them.”

*A lesson at the Paedagogic Seminar at Halle*

“Once a week a student has to read an essay which he has prepared on some paedagogic subject before the other students and Cramer. To-day the subject was Trotzendorf. The essay was not read by the *Verfasser* but by another student, who, when he had finished reading proceeded to criticise various points in it. The author gave explanations and defended his views. Cramer acted as arbitrator and umpire. No other pupils spoke. The essay took nearly an hour to read, the

discussion about three-quarters of an hour, and Cramer's summing up a quarter. As the subject was historical, one could not have expected an interesting discussion, but we had one nevertheless. The question was why Trotzendorf used boys as teachers. Cramer pointed out that this arose from the necessity of the case. Trotzendorf could not get teachers, but he shewed his greatness in making the most of the forces he had. At the same time, said Cramer, to be responsible over others has in itself great educative value ; and he proceeded to quote Tom Brown, a book which he had lately recommended to his class. Anent Trotzendorf's organisation of consuls, praetors, &c., and a court of schoolboys before whom minor offences were tried, Cramer said that Trotzendorf had several objects in view. First it was a capital means of cultivating rhetoric and making Latin a living speech to the boys. He who made a good Latin speech in his defence got off with a lighter punishment. Next his organisation proceeded from admiration of the Roman life and gave a charm to the study of it. And then again Cramer dwelt on the value of the opinion of boys about the offences of boys. The master knows the circumstances perhaps, but only the boys understand the motives. He even praised the plan of allowing the boys to decide which should receive a reward. All punishments, he allowed, must be in a measure fixed, or the idea of injustice will soon arise ; but there must be a certain adaptability reserved. He pointed out that Trotzendorf, though a disciple of Melanchthon, from whom he named his school Schola Philippica, was not, like Sturm, a thorough humanist. He was too much possessed and carried away by the ideas of the Reformation to be a thorough-going humanist."

*Eton*

"In William Ellis's 'Aim of Education,' a pamphlet which represents the straiter sect of Utilitarians, I came on the



following passage, with which I agree : — ‘Those schools for the children of the poor are the best which are most successful in fitting them and in preparing them to become fit to preserve themselves from destitution. Those schools for the children of the richer classes are the best which are most successful in fitting them and in preparing them to become fit to preserve themselves in the expenditure of the wealth which they will have no occasion to earn, from frivolity, profligacy, and indifference to the sufferings and helplessness of others.’ Would Eton bear such a test as this? I fear not. I can fancy a radical like P. raging when he thinks of Eton. I am a conservative at heart and Eton has a fascination for me. I was at chapel there yesterday (23 Nov. ’68), and found much food for meditation not altogether tending to raise my spirits. Few boys joined in the hymn which was to the Saviour. Their silence to me was significant. I could have fancied them shouting lustily a pæan to ‘Mars, Bacchus, Apollo,’ or Venus, but the Peasant whose kingdom was not of this world was hardly to them an ideal to worship. In the lesson for the day were the words, ‘Because I have chosen you out of the world therefore the world hateth you,’ and I thought that perhaps spiritual Christianity never could become national. Ordinary Protestant religion at all events offers salvation to the individual only on condition of his believing in the perdition of the great mass of his associates. The Church of Rome, and in our Church Maurice and his school, have represented Christianity as national; and Maurice at all events would sympathise with the chieftain who refused St Augustine’s baptism rather than separate himself from his lost kindred.

“But to revert to Eton, I wonder what creed the young ‘barbarians’ have. Boys are more thoughtful than their elders might suppose, and if they cannot make the ideal that they worship as Etonians harmonise with the ideal that they receive as Christians, the latter is likely to go to the wall.”

*French Lycées*

"The *lycéens* have to work very hard, chiefly with a view to examination for *baccalaureat-es-lettres* or *es-sciences* or both, which they take on an average at 18. P. had lost six months from breaking his arm, so he was obliged to read up his philosophy with a coach while he was in *Rhetoric*, and he said that he worked for a whole year from 6 in the morning till 10 at night and on Sundays till 3 p.m. He hardly opened a book for two years after he passed, and he thinks the over-work did him a great deal of harm.

"After all, studying for marks is a different thing altogether from studying for knowledge. The two may perhaps be combined, but they seem generally antagonistic. Unfortunately the majority will work only under the stimulus of the coming examination. I confess it seems to me doubtful whether the intellectual level is really raised by getting a great amount of work out of youths before the age of 18. They have no time for thought and if they had, the necessity of acquiring what is telling in examinations would kill it. Suppose cricket were banished from our public schools, and school work were no longer the *πάρεργον*, would the majority of our public school men be more intelligent than they are at present? No doubt we go to great lengths in leaving the mind fallow, but the more I see of the middle-class German and Frenchman, the more I am surprised by the small residuum of their school course. They are not intellectual or even literary, and perhaps nature has ordained that the great majority of men shall not be intellectual or literary. If so, *il faut en prendre son parti*.

"Dec. '78. Some ten years ago Matthew Arnold was sent by the Middle Schools Commission to inquire into the school systems of the Continent, and the lesson for us with which he returned was 'Organize (by the action of the State) your secondary education.' Whether he would have State day

schools as in Germany or State boarding schools as in France, is not clear from his Report, nor is that doubt resolved in his article *Porro unum necessarium* (*Fortnightly Review*, Nov. 1878). If we might venture to measure the collective wisdom of the French nation by the unwisdom of an individual foreign critic (myself), we should say that though much might be learnt from our neighbours about instruction, they teach us only what to avoid in education. We doubt whether the collective wisdom of the French nation is, after all, quite responsible for the *lycées*. These institutions seem rather the Jesuit Colleges reformed and drilled in accordance with the military ideal of the First Empire."

*Brighton Grammar School*

"I have to-day (19 Oct. '75) spent the morning from 9 to 12 with Mr Marshall at the Brighton Grammar School. Mr M.'s views are that a backbone of fact must be committed to the memory and made as familiar as the multiplication table, but that great discretion must be used in selecting this amount of fact to be acquired. Mr M. has had his 'drill' in every subject printed, and the boys have to work this up from the first and to keep it up all the time they are in the school. Mr M. is the very opposite of a crammer and he endeavours to minimise the amount of fact as much as possible. In history he gives no fact that has not important consequences to be deduced from it. If nothing can be hung on the peg it is discarded as useless. I may be doing him an injustice but I am inclined to believe that Mr M. thinks of the reasoning powers too exclusively. There is a preparatory school under the same roof and some boys come as early as seven. The younger boys, says Mr M., get up capitally. All boys have something definite to learn by heart put before them, and the youngsters acquire the 'drill' with great satisfaction to themselves and their masters. But when the reason is called

upon in the after stages, it does not at first respond and for a time there seems little progress. But if they have got accustomed to learn things by heart without any thought of the meaning, they will of course have great difficulty in changing their method of study. So I should like the youngsters' imaginations to be made more of, and the drill reserved till the knowledge could be applied as soon as it was acquired. But it is very tempting, as all teachers have found it, to take Quintilian's advice and teach children forms of words which will afterwards come in useful. But though I think the drill may be begun too early, I heartily agree in the plan of taking the essentials and learning them forwards and backwards and every other way and keeping them up—a provision which unfortunately is often neglected, so that advanced pupils are puzzled by a question about the rudiments of their subject. I should say that these drill tables would work admirably in making the essentials familiar to all the boys and in giving definiteness and continuity to the instruction.

“Mr M. goes in for more elasticity than is usual in large schools. He even makes the hour at which his boarders rise in the morning vary. He rings a bell in every dormitory by a wire from his own room and the boys have to assemble 20 minutes afterwards. In school he takes a subject for the prominent subject for a time, and then another subject comes to the fore and the other is merely kept up. French is the leading subject at present and has five hours a week besides preparation. . . .

“Mr M. had a capital device for stimulating his boarders to work. Whenever the average marks gained in the week by the house reached a fixed height, he had an evening of charades &c., ending with a supper of hot sausages and mashed potatoes. Every week a list is hung up and kept up with the boys' marks; those over the average are called helpers and those below, who form a division by themselves, are called hinderers. There are a number of house prizes given, one for

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the best chess player, one for the boy who teaches chess best, one for the best actor in charades, &c."

*Mr Hawtrey's School at Slough*

"The boys are worked on a thorough system which knocks Latin and Greek into them most effectually (does it knock all else out of them?). They work from 8.30 to 1 in the morning with half-an-hour's break ; then nothing till 5, when they have two more hours. This routine goes on quite regularly. The effect on the masters, my informant, himself a master, tells me, is that they seem to lose all individuality. The boys never work alone. There is a syntax master who lectures the three divisions of the school, and the masters make their own exercises and fit in everything to the syntax master's teaching. Every fortnight there is an examination and it is seen how each master's boys are getting on. Hawtrey pays his men £200 a year with board and lodging. The feeding is sumptuous for everyone. The agreement with masters is that they may be sacked at the end of any term without notice, and if a man's boys do badly he goes. The odd thing about the teaching of classics is that it is entirely synthetical. The language is not taught by rules, but by having to make sentences in it in such a way that the knowledge of each idiom and each construction is knocked in, and construing is not begun till high up ; and O. asserts that thus it comes quite easy. The boys are drilled for Eton and at Eton they generally take the highest place possible. These schools seem to keep a particular examination in view, and to teach for that. If you would succeed you must try no experiments. For scholarships another sort of training is necessary. You must hammer away at verses. Hawtrey does not teach anything himself, but simply impresses the boys and the British parent. 'Before I went to Hawtrey's,' said O., 'I thought boys could not understand the Public School Latin Primer ; now I know they can, and that it is a splendid book and a marvellously powerful instrument in the master's

hands.' For my part, I have always thought it folly to teach beginners the greater part of the Primer. Why teach the niceties of a difficult language before the prominent facts have become familiar? I want boys to learn partly by imitation, and how can they imitate before they see the language at work? However, I am so totally unsuccessful in every way just now that it is with the utmost diffidence that I would disagree even from Hawtrey."

*Girls' Grammar School, Bradford*

"To-day (26 Sept. '77) I have been over to Bradford to see Miss Porter and the Girls' Grammar School. My impression of the school is very favourable, but I think the teachers teach too much. There is no place-taking. . . . I heard a history lesson by Miss Lerner. No text-book was used, but the teacher read extracts. The girls attended well and answered questions briskly. Miss Porter tells me the Yorkshire girls' schools are still of the Squeers type, but parents think the girls must 'finish' at a boarding school. The girls have been very badly taught before coming to the Grammar School. One girl said a noun was of the 'common aster gender,' and stuck to it that this was what she had learnt in the grammar used at the previous school. The book was produced, and on turning to the place Miss Porter found the statement that some noun was 'common as to gender.' Another girl maintained that there was only one continent because she had heard of people going on '*the* continent.' A teacher had explained 'Matthew was a publican' as meaning that he went about collecting the taxes; this was reproduced as 'St Matthew used to go about picking up small nails.'"

*Bunsen on Schulpforte*

"12 Aug. '79. Rigi Scheideck. This morning I had a long talk with Herr v. Bunsen. He was educated at Schulpforte. He says the boys did better there than at any other

school because they were left somewhat to their own initiative and had one day a week of free study. During this day they were kept in certain hours just as on other days, but might choose their own work. The plan seems to have ended in some cases in boys putting off till then their regular school work. The main thing was the literary and classical tone of the place. Herr v. Bunsen used to get up and read Homer for an hour before school, though he declares he was one of the idlest boys there. The boys are sent by certain towns which have nominations, at least some 200 are. Herr v. B. wants to introduce competition.

"He says education made great strides under Falck. The great dispute between Realschule and Gymnasium Bunsen would end by doing away with Realschulen and making the Gymnasium teach more mathematics and Naturwissenschaft. For this he would make time by doing away with Latin and Greek composition altogether. There ought to be no distinction, as there now is, between the man who has been at a Gymnasium and the man who has only been at a Realschule. Falck had not the wisdom or the courage to deal with this great Realschule question, and now a reaction has set in towards the system of Müller."

*Attendance of masters at lessons*

"19 July 1880. I have again spent the morning at the Brighton Grammar School, Mr C. J. Marshall letting me go about wherever I liked and the masters receiving me with apparent cordiality, though as one or two of them were nervous they were probably wishing me at Jericho. Their attendance in the schoolroom as spectators should, I think, be from time to time enforced on all masters. As I have before found, it brings home to the teacher the extreme dullness of school work. The ordinary schoolmaster can grind boys and can do nothing else. Now Mr Marshall seems to me to have

accepted this state of things and to have worked it in the most successful way possible. He settles certain forms of words which are to be drilled into the boys, and the masters and boys then have a definite task to go at. Almost all our school-books are so big that accurate knowledge of them is out of the question, so boys half learn their lessons and then half forget the half, so that they never retain more than a quarter, if that. But Mr Marshall's 'drills' have to be got up, and they are got up. There is therefore a continuity about the instruction which makes it *simplex et idem*."

After giving his impressions of various classes : —

"Now what is one to say of all this? One finds a man of very high intelligence and tremendous energy over a large school where he has very inferior men for his assistants and not a strong staff even numerically. To exist at all he must 'succeed,' i.e. he must satisfy the examination test imposed by his Committee and the parents. If he were to adopt any peculiar plan founded on a different conception of education from the conception in the minds of his Committee and parents, the school would fail in examination and he would cease to be headmaster. Moreover he would not, even if backed up by his Committee and parents, carry out any high conception of education, for his assistants would not be able to understand it, and what could he do single-handed? So he goes to work to succeed in doing what the generality of schoolmasters are trying to do. He sees that most schoolmasters fail because there is so much *waste* in their schools. Boys learn things by heart that are not worth learning, and they learn so as never thoroughly to know them, and then they cut a poor figure when called upon to 'answer the examiner.' Mr Marshall first of all cuts down what is to be learnt, and having got what he thinks the irreducible minimum, he organizes his school so that this minimum may be drilled into the boys thoroughly and continuously. Having made himself quite safe as far as the examiner is



concerned, he has time, he says, to give the kind of instruction which educates. But he seems to admit that no one is qualified to give such instruction but himself. The other masters must simply carry on the drill. Now I haven't the least doubt that this drill system is excellent for examination purposes: it secures just that which gets such high marks—perfect accuracy. But, putting the examiner out of sight (as we theorists can, and the schoolmaster cannot), we may consider whether the drill system is good, first for learning the subjects, second for education. 1. In learning a foreign language it is of immense value to know some things, e.g. the auxiliary verbs, thoroughly. Most learners fail for want of knowing perfectly the main things. E.g. in French I am bothered because even the numbers do not call up the right idea without my having to think. I would therefore have a drill in certain things, but my drill would leave out many rules about the relative &c. which may help at a later stage to classify phenomena, but which should not precede the phenomena. A language like French can't be put together by rule: it must be learnt by imitation, and instead of drilling in rules which children cannot apply, I should rather drill them in model sentences, then vary these sentences after the Prendergastian method. Why too should not proverbs, fables and easy poetry be learnt by heart? I admit that in French the pronunciation is here fearfully in the way. To sum up, I take it that in foreign languages drill is an excellent thing, but I don't agree with Mr Marshall about the subject-matter of the drill."

(After a sketch of what a geography lesson is and what it should be.)

"The great mistake of the schoolroom is the everlasting grind in the apparatus of expression and the means of getting ideas without any attempt to occupy the minds of the young with the ideas themselves. Though the one powerful faculty of the young mind is the imagination, a whole morning passes

without a single image being brought before the boy's mind. He manipulates figures, he makes unmeaning marks in his copy books, he learns the parts of French irregular verbs and exercises in the use of *être* with reflexive pronouns. He is taught to repeat in certain connections a great number of proper names, and these names are called either history or geography. But whatever may be the subject the schoolmaster lays hold of, he forthwith murders it to dissect, and makes his pupil learn up the names of the *dissecta membra* without giving him the smallest conception of their relation to the whole. A young Frenchman at the grammar school is found to know much less about French (that is, to have much less examination knowledge of French) than his classmates, and when the schoolmaster lays hold of the unfortunate English language he tortures it till it is black in the face, so to speak, and looks as hideous as Latin grammar or any other mummy in his collection."

### *Sedbergh Grammar School*

#### *Governors' Meeting*

"31. 7. 84. It is impossible for a large Committee to manage things. One or two must manage and the rest take a back seat. This makes it difficult to decide what I ought to do when placed *ex officio* on the Governing Body. Mr F. S. Powell has made a hobby of the school and has determined that it shall be in his own phrase the Eton of the North. His policy therefore has been to make it as good a school as it can be made by any amount of outlay. The Charity Commissioners seem to have intended that it should be a cheap classical school, but they weakly consented to very expensive buildings being raised, bargaining only that the capital thus spent should be paid back in instalments. This seems to me rather an odd policy, for it makes the school a

dear classical school at present so as to provide for a cheap classical school hereafter. It makes the present generation pay in part for future generations.

"But Mr Powell wants a school with every possible advantage in the way of buildings &c., so he gets the Commissioners to release us from this repayment to capital for several years and spends money on an expensive sanatorium. His zeal is of the most genuine kind, and he himself gives a swimming-bath while Mr Wakefield gives a gymnasium. All these things are great advantages no doubt, but they all, even when given, increase the cost of education. My notion is that a fine educational endowment like ours should not be devoted to providing the rich with cheap luxuries, so I find myself in opposition to the Powellian policy. But Mr Powell has already gone so far that even were he to die to-morrow, it would be very hard to reverse the policy and bring down the expenses. All I can do is to keep it in check as much as possible.

"In another matter I find myself in opposition to my co-governors. Mr Birkbeck calmly announces that as no penalties are attached to our breaking through the provisions of our scheme we are at liberty to neglect them whenever we please, and leave it to the Charity Commissioners or anybody who likes to take us to task. The Governors have always acted in this spirit. They have not attempted to provide an English education for Sedbergh boys, though the scheme gives these boys an English day-school at £4 a year as the maximum fee. Again, they have only once in eight years published their accounts, though bound to do so yearly. This policy I am distinctly opposed to. The Governors say quite truly that they wish the welfare of the school as much as the public does, and they understand it better, so they don't want the public to interfere. But a school of a particular sort was by law established, and these gentlemen are pleased to substitute what they think better. It seems to me

that it is more important that we should be a law-abiding people than that Messrs Powell and Birkbeck should have free scope to carry out their private ideals with public property, however admirable those ideals may be."

*Our middle-class private schools*

"8. 11. 80. Terrible tales are told of these schools, and one tries to think they cannot be as black as they are painted; but what I have seen to-day makes me fear the worst. I have been over two connected houses of F. P.'s at Leatherhead. They are occupied by an old lady and her son, she occupying one house as a girls' school and he the other as a boys'. The rooms are all very small and the houses are in no way adapted for school purposes, but twenty-two girls were at one time crammed in as boarders, and there are fifteen now. I don't know what the charge for them is, but it must be very low, for the filth and general decay of the place made it unfit for human habitation. The schoolmistress was evidently engaged in a grim struggle to live, and hardly a successful struggle; at least she is two or three quarters in arrear with her rent, and is scheming to get away without paying it. No parents who had any regard for their children would send them to such a place, and yet unfortunate children are sent to her. How is it that they are kept alive? They are crowded six or eight of them into a small bedroom not large enough for two (of course they sleep two in a bed). The kitchen department stunk so fearfully that we could hardly get near it. There was an entire absence of washing or cleanliness of every kind throughout the place. The space of ground behind, which was supposed to be a garden, was given up to fowls, which seem also to frequent the stairs of the kitchen floor. Yet this was a 'genteel' school, and the mistress complained that she could not get day pupils, for there were no middle-class families living near and the parents

of her boarders would not allow her to take tradespeople's children. If there is any truth in sanitary science there is bound sooner or later to be an outbreak of fever or some zymotic disease, for every precept of that science is utterly disregarded. But if the poor children do escape so far, their general health and growth must suffer terribly. The food from such a kitchen could not be wholesome, and while the mistress's grim struggle with poverty is going on it is not likely that the food given is what it ought to be either in quality or quantity. I think we are as a nation extremely culpable in allowing such schools to be kept. We do not permit the poor to put their children to work. There are thousands of labourers earning 18s. a week and less who could get 6s. a week more for their children's hire if they were allowed to sell it, but they are not. These men are compelled by the state to forego for the education of their children a sum equal to a third of their whole earnings. Yet, while we make this demand in one class, we permit another class to escape from the care of their children or to place them where they are starved and stunted in mind and body, simply to escape paying for them what they ought to pay."

*Private Schools*

"23. 9. 88. W. J., who has to-day left us, has given me a glimpse behind the scenes in private school life which may be, and sometimes is, truly horrible. Everything is in the hands of some big fellow or of a knot of two or three big fellows, and they are apt to abuse their power. W. J. was some years ago at A.'s school. A. had been, I think, a fairly good schoolmaster, but not a man of a very high type. The latter part of his time he gave up concerning himself with the out-of-school life of the boys, and the assistants simply let things slide. So the most atrocious bullying became the

common thing. In bathing the small boys were held under water till they came to dread the bathing day. The biggest boys established a regular system of robbing little boys. If a small boy brought back gold this was taken from him, and he was allowed to keep any odd silver he might have. If he had no gold he was robbed of his silver and allowed only to keep his coppers. Tuck was carried off from some boys, and when one of them tried to conceal it in a friend's box, the box was kicked to pieces. W. J. on one occasion was robbed of 5s., which was taken out of his pocket. He lost his temper and became dangerous, so the robbers tried to pacify him by giving him back half-a-crown. However, he marched off to find the headmaster, and the robbers then implored him not to tell and gave back all his money. Except among the professional criminal class there is, as far as I know, nothing that comes up to the shameless immorality one finds in school life."

*L'Ecole Modèle, Brussels*

"1 May '79. I have just visited this school. The plan of the building and all the physical arrangements and apparatus are admirable. [These are fully described.]

"I saw some teaching, but it was not remarkable. First a reading lesson. Each boy who read had to come to the master's estrade. There was no record kept of his performance. There was nothing, as far as I could see, to keep up the attention of the rest. The reading was of an ordinary kind. Very soon the lesson slipped away into a grammar lesson, both form master and director putting questions about when *quelque* is variable &c. These grammatical distinctions are sure to crop up when French is the language. I afterwards heard the youngest children (about thirty-four of them) do arithmetic. Any questions, or rather problems, were asked and a particular child put on to answer and discuss them, and

then to come up and make lines on the board or use the apparatus to test the answer. The consequence was that very few of the thirty-four did anything at all. A great effort is made to get correct conceptions and to avoid words without ideas. Hence no books are used except as reading books. Unfortunately the anti-clerical position endangers the equilibrium of the teacher. I asked about a scholars' library. I was told there was one, but it was difficult to get books for it; all the Government books were written by the clergy, Jesuits &c. The arrangement of studies gives no home work. There are four lessons in the morning and two in the afternoon. The lessons are 45 minutes in length, and the odd 15 minutes are spent in play in the open court or, when it rains, in the inner covered court. I am inclined to think the 45 minutes plan is a good one. The French have two-hour lessons, and English masters, when they have lessons they like, such as Latin, find one hour barely enough. But we should look at things from the boys' point of view, and to them the time seems at least twice as long as it does to us. Of course some lessons might be longer than others, but I suspect the lessons which interest the teachers are not those which should go over the 45 minutes. All the scholars have three gymnastic lessons of half-an-hour in the week."

*A Brussels Girls' School*

"3 May '79. I have just come in from a visit to the Rue de la Paille girls' school. The buildings and plant are wonderful. Everything is light, airy, beautifully clean and entirely without dust. It looks as if the place had just been put in thorough repair. How on earth do they keep it in this state? In the school I was as much pleased with the immaterial as the material belongings. The Directress, a very bright, pleasant little body of some forty years, took me about everywhere.

"First I saw a geography lesson given to the youngest class but one. The children were seven to eight years old and over thirty in number. It seems geography is begun with a plan of the room, the corridors &c., but this stage had been passed and the subject was the town of Brussels. They were in a splendid class-room, which would easily have taken twice the number of children. On the walls were large and handsome engravings of Schiller, Luther &c. There was a long table at which about twenty could sit; the rest of the room was free. There was a large black-board which worked up and down in two parts like window-frames. The children, when we went in, had plans of Brussels, one for each child, spread on the table. The children themselves were on the floor. A long piece of cord was held by five or six children to represent the boulevards, with labels of the different boulevards strung on it at the proper intervals. The teacher went on in this way. 'All in Brussels.' Thereupon all the children except the cord-holders crowded into the enclosure made by the cord. Then the teacher cried out: 'Marie N., go to the Faubourg so and so.' The child set out and sometimes went right, sometimes wrong. When she went wrong all the others showed great eagerness to set her right. They were asked about the points of the compass, and sent at times to look at the maps. Should not a compass have been in the room? When they had had enough of this running about they went to their places, and the teacher made them answer questions about it. She made them describe what they saw in streets through which they were in the habit of passing, thus bringing their observation to consciousness and making them keep their eyes open for the future. The Directress told me that they made plans for themselves (at school — there is no home work).

"I wonder there was no large plan for the wall. A few children did not follow the questions about these plans but most did, and the general interest in the lesson was most

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marked. There was just the right amount of noise and movement without disorder. The teacher's manner was very calm and good. She was young, not more than one-and-twenty at a guess. At the top of the house is a capital gymnasium, used also for dancing. There are two lessons of gymnastics a day of 20 minutes each. We paid a short visit to a room where some twenty-five girls were having a lesson in botany. Each had a flower before her which she was dissecting. Round the room were good diagrams by Wettstein. In another room were large animal pictures by Leutemann, some of which have found their way to England. But the best apparatus of all was that for teaching physiology — skeleton, models of eye and ear &c. One would have thought the girls must have been intended for doctors, but Miss Staps (a friend of the Bradleys who talked excellent English) told me she found physiology and anatomy interested the girls immensely and drew out the intelligence even of the dullest. Physical subjects and science are evidently the strong point of the school, and literature seems made nothing of. Nothing is learnt by heart. I saw a lesson in heat which I am incompetent to criticise. The only other lesson I saw was a repetition of *viva voce* examination in history. The girls were about fourteen. Here I found what I remember being struck with at Halle, that pupils can be 'put on,' and go on giving an account of what they have learnt just as if they were reading a book. The part of history was the contest between the Popes and Emperors from Barbarossa's time. The girls showed great interest, and as they were named they rose and spoke away with great fluency. All attended and showed disapproval if the girl who 'had the word' went wrong. I think almost all were put on, but some who were good went on several times. The attention was excellent throughout the lesson, which was a very long one — over an hour. Each girl had an atlas open before her, but no other book. I am surprised the teacher does not record any of the performances

of the pupils. Such a record seems to me very necessary. I am going again to hear a language lesson. The foreign languages taught are German, English, and Flemish, but a pupil must choose two. Each language has two hours a week given it, but the Directress agreed this was not enough. She said their progress was nothing to boast of."

### *Other Brussels Schools*

"9 May '79. I have just come in from visiting schools with M. Buls. First we visited a communal school of 1100 children. The attendance of the children is regular though voluntary, but the age of leaving is low. The clerical party will not put off the first Communion beyond twelve, and it is a tradition not to go to school after that. Many leave even earlier. Parents may withdraw children from religious instruction, and the children thus withdrawn have an extra gymnastic lesson instead. The material provision at least of these Belgian schools is excellent. The school was built round an open court. The court was divided down the middle and one was the boys' side, the other the girls', but this distinction does not seem strictly observed. We first saw and heard some girls singing and marching. The time and words lent themselves to stamping &c. We then went into a *classe maternelle*, a kind of kindergarten for children of five. The girls and boys are not taught together even at this age, and the boy-class of these little ones was taught by young women. I was very much struck by the vast superiority in manner of the women over the men. All the class-rooms were admirably fitted up. Each child had a separate desk. The maximum number allowed in a class was forty; but thirty seemed the average number. All round the room the wall, from the height of 2 ft. to 5 ft. about, was fitted with black-board, or in some cases slate. At the top of this was a shelf, and over it ran round two bars, to which were hooked

pictures. Every room had its collection of coloured pictures, animals &c. To go back to the *classes maternelles*, a big board, fixed at one end of the room, was covered with lines dividing it into small chequers. All the children's desks had a slate let into the surface of them so as to be a fixture and flush with the surface of the desk. In this class the slates thus let in were lined just like the big board. Patterns were drawn on the big board for the children to copy. Every desk had a ball fastened to it by a string. The balls were of bright colours, one blue, one red &c. The children, swinging the balls, sang a pretty ball song. Then the *lattes* (small laths) were given out and the children told to make a fan, which they did fairly well. I was shown a good deal of Froebel apparatus, but M. Buis said that Froebel was not understood in Belgium yet: there was too much teaching in the infant schools, and he was endeavouring to change this. In the boys' room one of the divisions of the slate round the room was taken for a *Table d'honneur*, and on it appeared the names of the children who had done well. We afterwards saw a lesson in geography. No book is used by the pupils. The subject of the lesson was a journey from Brussels to Ghent. On the blackboard were written down the different ways in which the journey might be made: (1) on foot, (2) on horseback, (3) by rail, (4) by water. The class had a good-sized (but not good) map of Belgium before it; the teacher asked questions, calling up particular boys to point to the map. The lesson was well enough, but not remarkable. In one room we found two doctors who are going round to examine children's eyesight. I was told that the number of colour-blind is very large indeed. There is one break in the morning's work, and it was a pretty sight to see so many children running about. A few organised games. I was struck with the low average age.

"We went afterwards to the *Ecole Normale*. The teachers have two years (14 to 16) of preparatory instruction, then

three years of normal instruction, then one year of trial. During their three years they have practice in teaching. A communal school is connected with the girls' normal school, but the lads have to go out to the schools in the town. In all the rooms I visited I was struck with the beautiful and costly apparatus. The professors of the University give lessons in the girls' school. The photographs which the Professor used in his lectures on geography were admirable."

*Ecole Modèle (cont.)*

"12 May '79. I asked the Director, M. Sluys, what he considered the best book on education, and he said Herbert Spencer, past a doubt. The education of the *Ecole Modèle* is, like Herbert Spencer, a violent reaction from literary education. The first lesson I saw was given by M. Sluys to some very young children, about thirty in number. They were in the Museum. To manage a number of children on the floor of a Museum full of models &c. and with little free space required some art, but these children are capitally drilled and each class is as manageable as a regiment. The plan of three-quarter hour lessons and one-quarter hour play involves a great deal of this drill, and the classes are marched out into the playground and back, each under its master. If this were not smartly done there would be great waste of time. A great bell rings some minutes before the end of each lesson. The children then in the Museum were fairly orderly. The attentive and intelligent should have been ranged behind, but this was not the case always, and I saw some small 'larks' going on.

"M. Sluys gave a lesson on shells, which was very good, but a little above the children. He had plenty of specimens, and whenever he brought out a new shell all eyes were fixed upon it. One good point in the lesson: he kept the larger

and more beautiful specimens till the end. The class-master was present and took notes—I suppose for recapitulation with the children in a subsequent lesson. The children were moved about the room without any confusion, and they did not seem to have their attention distracted by other objects. Near them in one place was a fearful model of a man without his skin, so ghastly that it nearly made me sick. This lesson of three-quarters of an hour was quite enough for children, almost too much. This three-quarters of an hour for all lessons and all ages seems a questionable plan. Half-an-hour would be long enough for difficult lessons with children and an hour not too long for some lessons with boys of twelve and over.

“I next went to an excellent singing lesson. The boys (about nine years old) sat in their places mostly and waved their hands to mark time. Every variety of exercise was gone through with them. The master named notes, Do, sol, mi &c., and the children sang them. He then hummed notes and the children named them. Then he gave them a musical dictée. He sang a tune and the children were supposed to write the score in books they had with ruled lines. Many failed in this. Then they stood on the floor beside their desks and sang and marched, marking time with their feet. Then they sang from notes Danhauser's Solfège. The attention of the boys was excellent, though, with the exception of the march and another song from memory, they did nothing but grind steadily all the lesson. One exercise was writing a phrase of music on the board and then calling on one boy to sing it forward, the next to sing it backward, and so on.

“I afterwards saw some drawing. Here things were not made interesting. Geometrical drawing is the only thing allowed, and a lesson in it is given to each boy every day. They have to make a solid of some kind in cardboard and then draw it in different ways. Free-hand drawing, M. Sluys

says, has been given up entirely as unsuited to primary education.

"In the afternoon I saw what is called a dictation lesson in geometry. The children were ranged round the room, each provided with a bit of chalk. The Director then dictated. 'In the left-hand corner of the slate six inches from the bottom and three inches from the left-hand division make a point and call it *A*.' Then at a given sign all the children faced about, each to the wall-slate appropriated to him, and marked the point. Further directions were given out one by one till a square was completed. The plan of wall-slates has great advantages. The master from his desk can look round the room and see what everyone has done. It is a good thing, too, to accustom the children to do things on a large scale. I dare say work of this sort would prepare the way for geometry. Each child has a measure, and has to verify with it the figure he has drawn. But the teaching was rather dry and severe for such very small children. M. Sluys is evidently something of a driver, or at least of a drill sergeant, but he does seem to get the minds to march.

"We then had an excellent lesson to the youngest class on the plan of the building. A large and well-executed plan was set before the children in the *préau*. A child with a pointer showed the way in from the boulevard, and pointed the doors, staircases &c. Being asked what one of the staircases led up to he couldn't say, so he was sent to run up the staircase and see. As he went on with the plan one boy was sent to this point, another to another, to show they knew what was going on. A capital lesson."

#### *A criticism of the Ecole Modèle*

"15 May '79. Bonn. I have to-day written to M. Buls, as he asked me, to let him have suggestions about the Ecole Modèle. My main criticism is this:—Your school repre-

sents the reaction against the old literary training, which for children was too often a verbal training only. The subject of the old teaching was the mind of man as it expressed itself in books. The reaction turns from this subject and turns to the material world and studies its phenomena and its laws. But this reaction seems to me in danger of falling into an error similar to that of the old teaching. The great books were not written for children, and so the subject of children's instruction was not suited for children. They had to learn Virgil and Cicero, or else the grammar required for reading Virgil and Cicero. The child-mind does not (and I think cannot) look at nature in the scientific way. The subject of instruction will therefore be unsuited for children, if it is science or the grammar of science. Children may indeed be taught to know about things: but there is, I think, some danger of this instruction being made too scientific in form.

"Unless I am much mistaken, I have here hit on the main blot of these schools. They appeal too exclusively to the child's intellect, and they exercise the intellect too exclusively on the physical world."

*Jesuit Schools*

"The great thing observable in the Jesuit Schools, as throughout the organisation of the Society, is the economy of force. This was attained by unnatural limitations. First as to the object: everything was to be directed to increase the influence of the Society. The school system, then, was to be constructed with that object. In those trained for Jesuits not the whole man was to be cultivated, but just so much of him as the Society wanted. The pupils not intended for the Society were to be trained so as to be attached to the Society and under its influences. Their schools had to be *popular*. They therefore were to give *gratis* the

best instruction then obtainable in the subjects of instruction then most in request. Economy of force is seen in the organisation of the school. The Rector was to give unity by not being attached to any part of the school, but by regulating the whole and seeing that each master did his appointed work. The economy was shown in the concentration of the masters on their work. They were not to study for themselves; all their time and thought were to be given to their pupils. They were to make their progress the one thing ever kept in view. The master kept his pupils all the way up the school, and thus thoroughly studied their character and economised his influence.

“I should doubt how far this plan would be found to work. My own experience is that one's relations with a boy and one's feelings towards him vary very much from time to time. At first one's relations are very pleasant or quite the reverse; the former being much the more common case. But the boy who at first never meets one without a smile can't go on grinning week after week, month after month. So one's relations speedily become more official, and we pass one another in the street with fixed countenance and the regulation salute. Then something goes wrong, some lessons are badly prepared, some exercise carelessly written. We come down on our young friend and relations become somewhat strained. Occasionally we detect him in a serious fault, say a deception of which we should have supposed him incapable. In this case our feelings undergo an entire change, and we should like to have nothing more to do with him. But by and by this phase too passes away, and perhaps a series of others succeed. At times we remember with a kind of astonishment our intercourse with a boy in times past. Is it possible that we were ever on the most friendly footing with so-and-so, who, though we have never quarrelled with him, looks upon us as ‘the enemy’ and gives a mental *cave* whenever he catches sight of us?



Changes, too, in the opposite direction are not uncommon. A fellow we have had a good deal of trouble with at one time comes to a sort of understanding with us and we jog along comfortably enough. J. A. C. once defended fortnightly reports as against monthly on the ground that we are always influenced by what has come last, and therefore two reports in the month would be fairer to a boy than one.

"To return from this digression to the Jesuits. They further economised force by concentrating the attention of their pupils on few subjects. Latin was the backbone of their teaching. Thoroughness, repetition, emulation, delation — these were their watchwords.

"The last two introduce an interesting question of school life. The masters are and must be the masters. The Jesuits seem to have recognised this to some extent, for the Father Confessor of each boy was, though a Jesuit, never a master of the school. One of the great facts of a boy's school life is that he belongs to a body composed of the boys of the school, and this body is not only distinct from, but also more or less antagonistic to, the body made up by the masters. There is commonly the most friendly feeling between the two bodies (I am told there is also between the profession of thieves and the police)."

## BOYS AND MASTERS

"Work to boys cannot be made as interesting as play. In our efforts to make work interesting to boys we must remember that, even when we are successful, we shall still require to use some pressure to get our study properly attended to, especially in preparation. The boys will like the work, but they will not like it better than play. I have occasionally proved this by the following experiment. I have been reading aloud something that the boys liked to hear, and they were listening apparently with rapt attention. The play-hour has come, and I have said: 'Those who wish can leave. I will go on reading and any can stay who like.' I have expected most boys to stay, and perhaps not a boy has done so. They liked the book well, but play better."

*Collective punishments and reprimands*

"I have often felt that it was a mistake to reproach whole bodies of boys. A boy does not feel culpability which he shares with a number of others, but every individual of a body attacked feels resentment and takes the resentment for public spirit. Chesterfield's advice to his son is shrewd: 'Never attack whole bodies of any kind. Individuals forgive sometimes, but bodies and societies never do.'"

*Danger of general punishments*

"15. 12. 76. The other day there was a fall-out between two of my boys, and of course the school took sides (or rather a side, as generally happens) in the matter. Yesterday the bullying spirit broke loose in a disgusting way. There has been an annoyance in the house that I have determined to

stop, and as speaking to the boys about it had no effect, I have interdicted football for the present. Now these punishments of the whole school have a great danger in them. The boys are sure to settle on some unfortunate, probably a weak, unpopular boy, who is either innocent or not a bit worse than the rest, and wreak their vengeance on this victim. This has happened in the present instance. The boys waited in a gang to set upon one boy when he came out. He had some notion of this and kept behind, so a boy was sent to entice him out. When this failed they all came back and dragged him out and the noise brought me on the scene, so I discovered what had been going on."

*Taking a boy's word*

"5 May '77. The *Spectator* last Saturday had a letter from Lake running down Arnold's plan of always taking a boy's word, even when appearances were against him. This doctrine he gibbets as the figment of 'imputed truthfulness.' 'A schoolmaster' (Merriman, I afterwards discovered) answers him in to-day's *Spectator*. According to him the imputed truthfulness is a mistake only when it is a sham. We are bound to give boys the credit for speaking the truth unless it is certain or, from previous character, very probable that they are lying. The point is full of interest, perhaps of a larger range than the scholastic. St Paul says, 'Love believeth all things.' How far ought love to sway the intellect in weighing probabilities?"

*Manner in Classroom*

"Young people are very sensitive to manner, and their teachers, who naturally treat them *sans façon*, often do harm by a harsh and unsympathetic manner. It's all very well to say that the teacher should always have a kind manner, but

at times, when one feels irritable, a kind manner seems impossible, or at best a piece of hypocrisy. When one is not in the best of spirits there is some difficulty in keeping order without a repressive manner. Indeed, a sympathetic manner draws out such a flood of communications of one kind and another that it seems dangerous to the discipline of the school-room. Then again, the constant annoyances of finding work ill done (especially of the 'Please, Sir, I've lost my book,' and 'Please, Sir, I could not do my work because I left the sums here when I went home' &c. &c.) are very worrying, and one naturally shows annoyance in one's manner. By custom one learns to avoid any breaking out of temper, but the master feels an undercurrent of sulkiness and the boys know this better than he does."

*A pragmatical pupil*

"22 Oct. '78. Yesterday I was worried by my friend E. J.'s incessantly interfering about place-taking in class, even when he was not affected by the change. Most people don't trouble themselves if they are not personally interested, and most boys are ready to give the class-teacher credit for being able and willing to do the right thing. But E. J.'s mind is very restless, and he considers its decisions infallible. It is rather hard to know what to do in a case of this sort. There is something very irritating in constant intellectual opposition from a boy just ten years old, and one feels inclined to break down the outward show of opposition by force; but this would only produce a feeling of suffering from injustice, and the opposition would be all the stronger within. One might elaborately prove to him that he was mistaken, but this would take too much time and make him seem of too much importance. One has in E. J. the restless, active, wideawake mind which one professes to desire, but one wants to make him understand what a little way he

can see: in other words, to teach him childlike humility, and this, when it does not come by nature, one can hardly teach. Yesterday I said to him: 'You evidently think you can manage the class better than I. Come and see.' So I made him come to my place, and I sat down in his. This produced a laugh against him, but I don't expect it shook his self-conceit."

*Law-givers should have good memories*

"'Liars should have good memories,' so should law-givers where there is no *lex scripta*. Schoolmasters are apt to give edicts on the spur of the moment, and so to lay down bad, impossible, or unnecessary rules. Rules of the first kind the law-giver lets drop, those of the second drop of themselves, and those of the last are commonly neglected. But the law-giver should never give an edict without thinking it over, and he should carefully keep it recorded on paper if he can't keep it in his head. If change seems needed, he should announce it. No harm is done by repealing, but great harm by allowing disobedience."

*A Schoolmaster's Manner*

"1. 2. 86. 'There is but one safe basis of courtesy in the schoolroom, and that consists in a genuine love for children.' C. W. Bardeen.

"This seems to me the sort of platitude which sounds well, but is useless. Nobody denies that love for children is the one grand requisite for benefiting them. But rudeness to the young does not spring from ill-will or even indifference. One of the most important things in dealing with the young is *manner*, but if anyone thinks that because he cares for his pupils his manner will be always kind to them, he is considerably mistaken. I have known a mother of even more than ordinary lovingness and also more than average

and when we are out of the world's reach, we shall be able to do as we please. We will do always what we want to do, and when we are out of the world's reach, we shall be able to do as we please.

There is a great deal of talk about the world's reach, and it is a very common thing to hear people say that they are out of the world's reach. But when we are out of the world's reach, we shall be able to do as we please. We will do always what we want to do, and when we are out of the world's reach, we shall be able to do as we please. There is a great deal of talk about the world's reach, and it is a very common thing to hear people say that they are out of the world's reach. But when we are out of the world's reach, we shall be able to do as we please. We will do always what we want to do, and when we are out of the world's reach, we shall be able to do as we please.

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### *A Roland for an Oliver*

"It is Mr. Arthur Newelwyn Davies is taking a form at Plum. He says the boys are very conversational. He is too

strong a man to be humbugged, I think, but this phase of his pupils looks to an old hand rather doubtful. He tells me that he scored off his boys on one occasion. He came in late and a boy said, 'You're late, Sir, that's not setting us a good example.' To whom Arthur: 'You're quite right, and you'll have to punish me by keeping me here five minutes over the hour.'"

*Birmingham Boys*

"16. 2. 80. When I was at Birmingham, Vardy told me that he found the physique of the boys much weaker than that of London boys. The boys at Birmingham must be very different to those I have known. It is easy to get them to work, but not to play. I asked about a lending-library and found that there was no demand for 'play-books.' The boys seem to have no imagination, and don't care for fiction. Vardy finds Sir W. Scott little known and not procurable at the boys' homes. The other day Vardy advised a boy to do less school-work and to read some Dickens or Thackeray. The boy said he was just reading a book of his father's which he liked very much. Vardy asked more about it and discovered it was *Moseley on the Miracles*."

## EXAMINATIONS

*Examination Papers a teacher's diary*

"I lately looked out all my old examination papers to get them bound up. I then saw how much one might make of one's own examination papers. One's practice has been too much to set them in a hurry and at random. The right plan is to have settled types of questions and to take notes of suitable questions under each head as one goes on studying the subject. As it is, I find that examination papers give me a kind of sketch, though imperfect, of what my teaching has been and of the things I have chiefly dwelt upon, and thus they form a sort of autobiography or journal."

*Futility of Competitive Examinations*

"I have been looking at two papers headed 'Civil Service Examination. History and Philosophy of Education.' If the object of the examination is simply to find out whether the examined know anything of the subject, then such papers may do well enough, but when the examined must be placed 'in order of merit,' the whole thing becomes a sham. I have spent many years in studying the history of education (more years than most of these examinees have spent months), but I could not do at all well in the papers set. I have not the knowledge in the right form for scoring marks in a three-hours paper."

*Theory of Examinations*

"There seems some difficulty about the Elementary Scholarships at Liverpool, for which I have just been setting papers. The object, as I understand it, is to find out the cleverest boys. But the examination is to be in certain fixed



subjects, and when I go with my papers to Abbott he tells me that these are not fair papers in the subjects, for you want to find out whether the subjects have been well taught. Now here is an entirely new object given for the examination. My object is to find out who is capable of learning, Abbott's object is to find out who has learnt. But some one might say there is no practical difference, for the boy who has learnt best in the past will be most capable of learning in the future. But this is not a right assumption. It would not be right if the boys had been all under one master, for the having learnt proves only fair industry and intelligence and fair carrying power. These are good things in their way, but a fair examination *in the subjects* might leave the geniuses quite unnoticed. And these difficulties are much increased when the boys have been under different masters. A fair examination in the subjects thus becomes an examination of the masters rather than of the boys. And directly Scripture, Geography, History are studied for examination they are at once ruined for Education. Examination in these subjects seems to me based on an enormous fallacy. Everybody who has read his Bible properly knows who was the father of the twelve patriarchs, who succeeded Solomon &c. &c. There can be no doubt about this; but its converse may be by no means true, and yet the examination system assumes the converse, viz. that if a person knows these facts he has read his Bible properly."

*A symposium on Examination Papers*

"12 Ap. '78. Last week I had the London U. U.<sup>1</sup> dinner here, and a discussion on examination papers. Storr was strongly opposed to irresponsible examining and thought all sorts of injustice arose from the carelessness of untrained

<sup>1</sup> A small debating society of London schoolmasters.

examiners when left to themselves. Abbott said we had to consider two things. (1) How we should examine our own boys. (2) How we should wish our boys to be examined by outsiders. He said far too much time was lost in the attempt to secure perfect accuracy. A good deal should be left to the examiner's impressions. One thing the examination should test is judgment. If a boy spends half the time allowed for the paper in doing one or two of ten questions, he ought not to be marked high, for he must be a silly person. The plan of putting marks to questions may be a guide to the fulness with which questions should be answered. Abbott then described a plan by which he examines 100 boys in three hours. He reads out a number of questions admitting of definite answers, — e.g. Put into Latin 'I have the book my brother gave me.' The boys must write at once and no correction is allowed. Then boys change papers and correct as the master dictates. Papers are handed back to the writer and appeals are allowed. The examiner takes the marks as the boys give them in. Most of Abbott's *ritu rite* sentences are catches, and he asks 'Hands up those who have got so and so.' Thus he sees at a glance whether the form generally is in a good or bad state. Abbott has a great notion of *ritu rite* examination.

"George Warr started the notion of marking difficulties *only* and cutting the rest of the paper. This, he said, was the best plan in examining low standards. Hailam protested against this plan as lazy and unfair. Everybody agreed that the papers should be looked over laterally, not vertically."

### *An Examination Paper in set books*

"14 June '80. I have read Locke and Arnold and made up questions as I read. This gives one a great choice of questions, and is the best way of making a paper. Of course one asks about important points only, so that these questions

are equivalent to notes of one's reading. The rest of the subject I have never studied with a view to questions, so those I have asked were not altogether satisfactory.

"I have this morning gone to work and answered the paper (a three hours' paper) in just over two hours and a half. I think every examiner should do this with important papers. I'm afraid the paper is somewhat too hard. What I found was this : when a definite piece of knowledge is wanted, it can be given straight away ; but if the question needs thought, it is a much less fair test. Of course the questions were to some extent thoughts of my own, so sometimes I could reproduce my thoughts, thus having an unfair advantage ; but when I had set questions without thinking out an answer, I found that I wanted more time than that allowed, and the least attempt to hurry thought stops thought altogether, mine at least, which goes along like a snail, and like a snail shuts up if I give it a push. I shrewdly suspect that, if I had to mark the answers to my own paper, I should not give full marks or anything like full marks to several of my answers. In the information questions the candidates will perhaps do better than I have done. This might easily happen. I set things they ought to know only on the assumption that they have prepared the subject for examination. *E.g.* I ask, 'What are the chief recommendations Luther gives in his "Letter to the Town-Councillors of Germany" ?' Now I have read this letter, but haven't got it up. If I had been reading for examination, I should have taken an epitome of the letter and got it up ; so the candidates may do better than I. Indeed, I shall have to read the letter again to see I have missed no point. . . .

"This question touches a vital point in the subject. Examiners often ask about unimportant things from a notion that if unimportant things are known, important things must be known *a fortiori*. But it seems to me that asking about trifles tends to encourage the wrong kind of study. In studying

and the other is to be content to *forget the un-  
important*.

### *Cambridge Teachers' Examination*

22.6.22. On Saturday night I looked over some of the *Admission Questions*. The first question was: 'Education according to Nature.' Which Reformers insisted upon this? What did they mean in each case? The answer is not very long. The poor girls seem to think *they* are asked for much writing, but their verbiage only shows that they are in a fog. Most of them simply try to reproduce what they have read, and think it must be right if it looks like the book. One candidate, giving Locke as an advocate of education according to Nature, tells me that he brought up two Earls of Shaftesbury. Looking through these papers is tacking work. All the candidates seem to have caught at the same *words* and to use them without meaning. Poor girls! they have taken great pains to get up lists of names. Apropos of Nature, I am told that Froebel maintained there were instincts, 'those of activity, agriculture, transformation, sociability and religion.' As I get this list more than once, I suppose it comes from some book or lecture. I am rather puzzled by this new use of words. Perhaps this list itself is an 'instinct'; it is certainly a 'curiosity.' How is one to mark an answer which begins 'Comenius planted the standard of education a step further into the realm of Nature?'

For the most part I looked over the papers question by question, the only fair play, but when the numbers are great the waste of time in sorting and changing papers is a serious drawback.

It would make a great deal of difference to candidates which paper is the last. If one goes straight on, one's working is checked by impressions made in previous an-

swers. One gets a notion say — this is an intelligent person — and the words which in themselves are ambiguous are supposed to mean the right thing. Or perhaps one is disgusted by some bad blunder, and one then takes a depreciatory view to the end. So the candidate in this case should be careful to put down nothing but what he is certain of. In the other method one rarely has any notion of the person whose answer one is reading, so a candidate can take shots with impunity. As very few examiners give negative marks, it often pays to answer every question somehow rather than to give more careful and better answers to a few questions. Of course if the examiner makes, as I have, a list of the questions with the marks each candidate has got for each, he sees how the marks have been obtained, and he may for a pass allow a few good answers to have more value than a greater number scraped together from many questions; but when the numbers examined are large each stands or falls, I fancy, by his total. As to brevity, of course it is a great mistake to put down anything irrelevant. It disgusts the examiner, and in effect gets a negative mark. But on the other hand I am not sure that brevity pays as well as it ought to pay. The examiner has some difficulty in believing that a question answered briefly is answered fully. To consider the point and to weigh the force of every word would require more time than he can afford, so he is tempted to cut down the marks. So if the answer is fairly sensible, the examiner is apt to mark partly for its length."

*Cambridge Teachers' Examination answers*

"2 July '81. I think there is a better set in this year than last, but the Advanced Question was poorly done. Of those who took 'The growth of schools for the people from the Reformation to our own day,' only one spoke of Scotland and John Knox.

"I have just finished looking over the question on Ascham's method of teaching a foreign language. I am very weary of the same thing, offer the same words, coming out and over. They remember details, but don't catch the important point. Most take Rather to compare with Ascham, but they don't observe the difference—that a page would take a month's long time to get over, while the pupils of R. were rushed through the book straight on end, before they read the beginning. I took time to ask for a comparison of the curriculum outlined by Stein to the Strassburg Gymnasium and the German public schools and find that many have omitted the lessons from Bernard, all the work set by Stein to his pupils. They have gone through all this without understanding and yet miss the essential point that Stein teaches in every lesson as a language for modern education. They read the words, but no thought. A teacher looking over Steiner's plan should wonder whether this curriculum could be followed."

[illegible]

1. *Chlorophyll a* (Chl *a*)

[illegible]

to look at the answers of others. Generally speaking, he will find that the question opens a larger area than he intended ; sometimes that it admits of some simple answer that really misses or eludes the point he had in his mind."

*Examinations a game at écarté*

"Examination is like a game at *écarté*. The examiner leads off and we look into our hand to find a card by which we may win the trick. It is a game of skill and chance combined, and our success depends chiefly, no doubt, on our hands, but also in part on our play. Whatever the result, however, the cards are done with when the game is played out, and we never trouble ourselves to remember them."

*Examinations prevent thinking*

"I am to-day (10. 5. 83) analysing my lecture on Montaigne. He is of course strong against second-hand information and our use of other people's judgments. I wish the present generation would listen to him, but the examination craze gives preponderance to mere memory work. J. R. Seeley told me the other day that he found examiners were mostly intolerant of any but received opinions. They gave more marks for what men had got out of books than for any crude notions of their own. Lately a candidate in the History Tripos gave expression to his own thoughts instead of repeating the conventional judgments of historians. The examiners were quite put out, and, with the exception of Seeley, wanted to give him a very low place."

*A modern Mangnall's Questions*

"2. 4. 89. *The Comprehensive Examiner*, by David Clark, Headmaster of Board School, Dudley (Blackie).

"No doubt our Board Schools are now like our middle-class schools, turning out young people 'very widely misinformed,' and these examination papers would suit them to a *t*, but it seems to me the height of folly to cram children with totally uninteresting and lifeless information. I look through these papers and find none that I could floor after working in the schoolroom as boy and man for fifty years. 'By how many people is the English language now probably spoken?' 'Who was Aristotle, and what did he say of the British Islands?' I don't know what Aristotle said about the British Islands, and as his knowledge of them was about the same as the young Briton's knowledge of him now is, what he said is not of much consequence. 'What may we learn from the volcanic appearance of the Moon?' Is this geography?"

*Comments on an Examination Paper on Shakspeare*

[MERCHANT OF VENICE]

Introductory Paper

1. Why should Shakspeare have chosen this name? Whom do you consider the principal character in the play?

2. *Antonio*. 'In sooth I know not why I am so sad.'

*Romeo*. 'My bosom's lord sits lightly in his throne.'

Compare these two lines, and show how Shakspeare generally treats omens and presentiments.

3. State what you know of the two stories combined in this play.

4. With what names in English Literature is Venice connected?

5. Discuss Shakspeare's treatment of the Jewish character. Sketch the history of the Jews in England.



## *An Examination Paper in Shakspeare* 225

6. "It is against nature for money to beget money."

*Bacon.*

Illustrate from this play, and account for the prejudice of Shakspeare's time against money-lenders.

7. To what period of Shakspeare's life does this play belong? Note any inconsistencies, and account for them.

8. 'The Merchant of Venice is a merchant of no other city in the world.' Illustrate.

9. Why should the play be called a comedy rather than a tragedy? Point out any comic scenes in Shakspeare's tragedies.]

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"It is most important to get some improvement in the art of examining. Butler says that the entrance examinations at Harrow have tremendous effect on Preparatory Schools. No doubt. And the examiner always has a great effect on the teaching. He, in fact, in the end directs what is to be specially observed and dwelt upon. Therefore the examiner should be very careful in using his power, and all random questioning is pernicious. The great thing he should ask himself about every question is: Is this a good kind of question? Will it lead to the observing of the right kind of thing? And he should have his types of questions settled before he goes to work to set a paper. He will then work more easily and with much better result than if he puts down just the questions that come into his head.

"I look at an Oxford Local in the *Scholastic Register* for March '78 (whether Senior or Junior is not stated). In the Introductory Paper on the 'Merchant of Venice' (time about 1½ hours) there are nine questions.<sup>1</sup>

"What answer the man expects to the first part of the first question I can't imagine. It would be as reasonable, as

<sup>1</sup> The University had nothing to do with the paper criticised. It was set as a help to candidates preparing for the Oxford Locals, and the foolish examiner here hung and quartered (the truth will out) was myself.



*'Savoir par cœur n'est pas savoir'*

"This I take to mean that when a thought has thoroughly entered the mind, it shakes off the words by which it was conveyed thither. Therefore, so long as the words are indispensable, the thought is not known. All examiners are rightly suspicious of answers 'in the words of the book.'

"A friend of mine at Cambridge took down Sir James Stephen's lectures on history, and as the paper set afterwards was on the subject of the lectures, he gave Sir James pretty well his own words back again. What answers, he thought, could be more satisfactory? But Sir James took a different view. My friend got no distinguishing mark for history, and accordingly went to Sir James and complained. Sir James admitted that all his answers had been right, and that he had been obliged to give him high marks, but he had thought him unworthy of distinction because 'he showed no knowledge of history.' This was an odd case. The examiner asks a question and gets a perfectly satisfactory answer, yet he refuses to recognise it as a good answer because he himself furnished it, and so it gave no proof that the examinee had learnt from other sources. I think my friend might have maintained that the examiner, having got all he asked for, should have given all he could give, and that the examinee, in showing thorough knowledge of the lectures, had not shown ignorance of history unless the lectures were wrong.<sup>1</sup> So with the *savoir par cœur*; if the words are right words, the mind may have the thought and the words too. There are cases in which the thought inevitably suggests the words, which,

<sup>1</sup> The examiner was clearly right in refusing honours to a candidate who showed no proof of original thought or reading, and, like the unprofitable servant in the parable, paid the lecturer back in his own coin without interest. R. H. Q. is, perhaps consciously, playing the *advocatus diaboli*.

if they did not convey it, still seem to give it the aptest expression. *E.g.* when one feels how powerless external things are in themselves to affect us, one hears a voice within saying :

‘We may not hope from outward forms to win  
The power and the life whose fountains are within.’

And when one thinks of the bloodshed we see among animals, the voice says : ‘Nature red in tooth and claw with ravin.’

“Proverbs, too, are an instance of the tendency to link a particular thought to a particular mode of expression. Thoughts that are part of the mind must then be independent of any special form of utterance, but they may, and often do, ally themselves with special forms.”

*Work for small boys must be easy*

“The great secret of success with small boys is to keep the work very easy, go forward very slowly, and give the boys plenty to do under the master’s eye. With older boys, if they find the work easy, they are sure to despise it and do it ill. I lately began the exercises in the ‘Grammaire des Grammaires’ with some boys, one of whom (a painstaking lad) had done a good deal of French, while most of the others had done little or none. This boy’s exercises were nearly the worst of the lot. But small boys at the least difficulty throw up the sponge, and the chief difficulty in teaching them is to find subject-matter easy enough and to work it long enough.”

SCHOOL WRINKLES. (1) *A spelling match*

“I gave the sides some time to prepare lists. Each boy had to bring a column of 20 words (the words should be numbered), and then I asked the head of one side the first

word of his *aemulus* and *vice versa*. This I kept on till one was floored, when I went on to the second pair, and so on. The words had to be selected from certain pages of Southey's *Nelson*."

### (2) *Punishments*

"Abbott told me his plan for making boys register their own punishments. If he sets a boy such and such a task for such and such a day, he asks for a cheque from the boy and the boy at once gives up a piece of paper with the amount due written on it and his name. These are filed, and it is the boy's business to see the cheque torn up when the task is given in. The great advantage of the plan is that the boy can never say he did not understand, and the master is relieved from all trouble in demanding the task."

### (3) *Neatness*

"Another plan of Abbott's is to make boys write 'Marks for neatness' at the top of all their exercises, and these marks are awarded first. If a boy fails to get any marks for neatness, that exercise cannot score. The great benefit of this is that it keeps neatness always in the minds both of boys and masters."

### *Repetition of Poetry*

"About repeating with good emphasis, &c., the boys will never go right without some leading. They should not get their first impressions from the book. When a piece has been chosen for learning, the teacher might read it to the class every day for the week previous to their setting to work upon it. He might ask questions about its meaning, the words, allusions, &c., and after the first time or two try to examine in it by ellipses (stopping and asking next word

or line), which would test the attention of the class. In the same way the master may test how far pieces already learned have been retained by reading them over and calling on boy after boy to go on whenever he makes a stop."

*The danger of teaching too high*

"19 April '77. There are all sorts of pitfalls in the teacher's way, and unless he has crystallised into a routinist and so attained to a 'repose which ever is the same,' he must be constantly on the lookout or he will tumble. The most persistently besetting sin of the teacher who likes his work is the danger of teaching what interests *him*, though the subject, or rather that phase of the subject, is not the most suitable for his pupils.

"As I have two or three very intelligent boys, I am now much tempted in this direction. The boys are of a very inquiring turn of mind, and I am very anxious to exercise their intelligence. Consequently I am apt to break through into parts of subjects which interest me and which are very clear to me, but which can hardly be taken in without more training and greater grasp of mind than boys possess.

"In Arithmetic all but two understand much that no other boys of their age ever hear of. They not only are great in factors, multiples, &c., but they are familiar with powers, indices, minus quantities and brackets. They take these things in very well, but of course there is great danger of their getting muddled, and when the teaching has not been properly arranged in a system beforehand, there may be here and there *lacunae* which might give difficulty later on. The ordinary school plan of giving the 'rule' with, or more commonly without, explanation, and then setting a lot of examples as like as Dutch cheeses, does nothing for the intelligence, and if the question in examination is not set quite under one of the book categories, the boys are flooded. Still I expect I

push matters too far the other way. I have been working vulgar fractions for some weeks now. I keep my boys to fractions with one denominator for a long time, and try to get the conception of the fraction old and familiar to them before I introduce them to the Protean stage. Perhaps one might convince them that  $\frac{2}{3} = \frac{4}{6}$  as follows :

$$\frac{2}{3} = \frac{4}{6} \text{ or } \frac{1}{3} + \frac{1}{3} + \frac{1}{3} = \frac{2}{6} + \frac{2}{6} + \frac{2}{6} \therefore \frac{1}{3} = \frac{2}{6} \therefore \frac{2}{3} = \frac{4}{6}.$$

"But boys don't care about reasoning on such things. They like rather to feel than to see the thing is so. I want them to get familiar with the fraction before I play tricks with it. I prefer their leaving the factors as if they were letters, not figures. The eye then sees the truth, and that is a great help."

*Teaching of elementary Latin*

"3 Apr. '77. After all, I find that now I have a chance of teaching what I like, I settle down pretty much on the old lines. The staple of the instruction is Latin and Arithmetic. Latin somehow, wherever it is introduced, gets the lion's share of attention. Last week I took the lower division. What struck me was the extreme difficulty of the language and the terrible amount of time it takes to get anything done at all perfectly. The boys learn fast enough to run off *sum es est, amo amas*, &c., but when one asks the Latin for 'you have been,' 'they were loving,' 'he is loved,' answers come very slowly and a tremendous expenditure of time is needed to get these things producible with any fluency. Marcel, Hamilton and Co. would doubtless say that an impressional course should precede any attempt at expression in Latin, but it seems to me that if the boys are not capable of expression to the extent of 'we were ruling,' 'he is loved,' they really don't feel the inflection at all, and impression alone cannot give this feeling. There must seem to them a purely arbitrary connection between each Latin

word and the English they are taught to give for it. In the upper division the brains do work rather faster, and I try to make the Latin (Woodford's *Caesar*) living to them by making them construe without book as I read, and also by giving the variations both for written and *viva voce* exercises. I also call attention to the clauses, &c., and hear the back vocabularies. My boys do learn some Latin, but slowly, slowly. They will have spent a year with me over Woodford, and will not know the book at all thoroughly then."

"13 June '77. My boys don't get on so fast as I should expect with the *Caesar* (Woodford). Unless one keeps on asking the back vocabularies, they are forgotten. There is nothing like retranslation for impressing the words, idioms, &c. on the memory, but all this takes so long. The Latin lesson never flags, and the boys seem interested in it. If I could find time they should always read aloud some of the back chapters without construing. One could tell, partly by the reading, partly by a question or two, whether they understood. I sometimes read a back chapter to them. I want them to feel the Latin and find it a means of conveying thought, and not merely a collection of words for parsing or an equivalent for so many English words. Yesterday I tried all the boys together in a drill in verbs. When I asked such questions as 'they had loved,' Jackson asked piteously what tense it was, and they were much more ready with the present participle of *rego* than with the Latin for 'ruling.'

"To give some notion of Latin as a means of communicating thought, I have made up sentences about the war in the East. *Turci non habent eundem imperatorem quem habebant. Imperator quem habebant Mehemet Ali vocatus est. Novo imperatori Suleiman nomen est.* The great danger is covering too much ground. I have also been driven to another experiment (the Neposes ordered were not sent in time), which seems to answer. I took *Cornelius Nepos*, chap. 1., clause by clause, and got the boys to construe as



I read it out. What was too difficult for them I omitted or explained. When they had been through it a few times and knew all about it, I gave it out as dictation. This piece of dictation was very fairly done. I corrected it. On Monday the boys will have to construe it and also put sentences from it into Latin. This way of giving out the Latin seems to me better than giving the boys the text, at first at least. One great advantage is that one can cut out things beyond their comprehension and draw their attention to peculiarities. There is a good paper in this month's *Journal of Education*, by C. W. Bourne, falling foul of the Local Examinations for setting the book a year beforehand so that the translation is learnt off by heart. If the piece set in examinations were varied, this learning by heart plan would break down."

*Matches. Scratch pairs*

"19. 11. 77. I have to-day hit on a plan which has advantages over other matches. It was suggested, I think, by the 'scratch pairs' at fives. The master makes a list of pairs, putting the best boy with the worst, the next best with the next worst, and so on. A number of questions, hard and easy alternately, are given, and everybody writes the answers. In this way, if the master has arranged the pairs well, it will be found that the number of marks gained by each pair are about the same, and there is great excitement to see who will win."

*Seria ludo*

"I found myself getting ill-tempered, though I don't know why, and it became necessary to make the lesson amusing if possible. I did this by letting the boys count simultaneously in different series, 2, 5, 8, 11, &c., and doing it as a kind of drill in time with the beatings of a stick. The thing was to

see who stopped when my stick stopped. Some boys were caught every time, and they all shouted with laughter whenever I stopped and they did not. I afterwards had a short match between sides which I selected. As I managed to amuse the boys I recovered my own equanimity. After dinner I gave out a French song in the following way. I dictated first the English of a verse. I then asked the French for words where I thought they would know them; in fact I made them (with help) find out the French. I then read the French to them and asked for infinitives of verbs, &c. Finally I wrote the French line by line on the board. No one was allowed to write till I had rubbed out the French. Thus they were driven to observe the whole line and remember the spelling, accents, &c. They were much interested by this mode of copying, and they did it very fairly. Of course the time spent in giving out a song in this way is considerable, but it pays."

### *Bad Teaching*

"Ordinary teaching in the country is intensely bad. Of this there can be no doubt whatever. *E.g.* I went the other evening and found Bertie B. (eight years old) getting up his work for the following day (he is a day-boy at Miss W.'s school). I found he was being introduced to Latin by learning by heart the Public School Primer from the beginning, *small print and all*, and saying the gibberish—such it must be to him—at the rate of a third of a page a day. When one sees how idiotic much school teaching is, one thinks that much better results would be obtained by rational teaching, but I suspect one exaggerates the possible improvements. The boy's mind pursues its own way, and is but slightly affected by his school work. Young people's minds gambol about like puppies. The old gentleman takes the puppy for a walk. He plods slowly along the path: the

puppy runs all over the adjacent fields. It's of no use trying to keep the puppy at his heels, so whether the path is good or not doesn't so much matter. Of course this figure, like most figures, must not be pushed far. The puppy's muscles gain as much by its scampering in all directions as by following a beaten track, but the boy's mind has to learn concentration. It is an interesting question how long concentrated attention would be kept up by boys. In almost all school work the boys only think of the work by snatches, so the school time may be long without over mental fatigue. But if the teaching were really effective, it could not go on for so many hours of the day."

*Is accurate knowledge possible or desirable for children?*

"At first go-off one thinks that, by sticking to a little, one can get that little perfect: but this is not so certain. Suppose we take, say, in Latin, the first declension and the present of *sum*. By working these in all sorts of ways a small boy does in time get to know them, but the teacher is appalled to find how much time and practice it takes to get even this small amount well known, and after all he comes to the conclusion that the child's knowledge is at best nothing like his own knowledge, so that he hardly seems to get a proper return for the time and trouble spent. And then again, the child has no love of accuracy and has a great love of getting on; so this grinding away at a small quantity seems to him like marking time instead of marching. Bertie B. told me the other day he was awfully glad he had got into a new Latin book, the old one was 'so easy.' He admitted that he did not do the exercises in the old book quite right, but as the book was easy he was glad to get out of it. As children want to get on and have pleasure in putting out their strength, one sees that the plan which requires them to master the elements thoroughly must be

worked with the greatest caution. Competition is the best spur to getting up the pace combined with accuracy. As V. is alone, I manage to make him compete with himself. I time him and see how long he is in giving the Latin of a set of English sentences again and again, and keeping a record. He has a diary in which the times are entered and the marks he gets for each lesson."

### *Why children are badly taught*

"It is strange how ill simple things like teaching arithmetic are done. My new pupils can't set down a simple addition sum even with a few digits. The *form* of all their written work is horrible, and they are terribly backward. The truth is, no one will take the pains to teach children properly. It is thought to be what anybody can do. But this is a mistake. It requires a good deal of intelligence and a vast amount of time and patience, and these three factors are rarely found together. There are in the world a host of things which can be done with great ease *passably*, but cannot without great effort be done well. Under this heading comes the teaching of young boys. It is easy enough to keep them quiet and employed, and more than this seems hardly expected by anyone. That some small boys have *Fähigkeiten* is proved by the men who run boys for entrance scholarships. It is, I believe, wonderful how good their Latin and Greek composition is at thirteen. But this is the only excellence hitherto cultivated. A boy's time is practically considered of no value before twelve, if he is not going in for an entrance scholarship. In six years, between six and twelve, he is taught to write, but not to express himself in writing. He is taught, or rather half taught, the multiplication table. He is taught to potter about with figures which he doesn't understand. He has a smattering of Latin given him, but does not know even the declensions perfectly. He has also learnt history

and geography ; but, whatever that process may have been, it has left no trace behind. He reads with some effort and little understanding, unless he has taken to amusing books for himself. He spells badly and does not know a single piece of English poetry or a single hymn, though he has learnt several. Finally his understanding of English words extends only to the words he uses with his schoolfellows. He knows the sound of many more words, but they convey no notion to his mind.

"It might seem at first sight as if it would be very easy to improve on this, but when things settle down pretty generally in a particular way, there must be some reason for it; the tendency must be strong in that direction. I own I attribute a good deal (too much perhaps) to a thoroughly bad tradition. Could anything show more folly than the ordinary school-books for children? But in my disgust I am in danger of rushing into the opposite extreme and not making enough use of books."

*Shades of the prison-house*

"21. 1. 82. There was a time when I thought lads from fourteen to seventeen heavy, uninterested and uninteresting. When I went to Orme Square I found young boys, children in fact, far more delightful. Perhaps in school I find them so still, but as companions out of school—! There is no disguising the fact that they talk an infinity of the silliest rubbish. Most of their talk to one another is a series of rudenesses which provoke in all but the person addressed a clatter of unmeaning laughter. Is it that I am growing old? Or why do I find, as I never found before, boys an intolerable bore?

"I hear Kynersley does what I always meant to do, refuses boys who have ever been at a boarding school. I have now been just on a year at this work and have not had a single

boy offered me straight from home, so my plan of an ideal school has entirely fallen through. I have even tried to persuade myself that, as I could not refuse boys from day schools, I could not keep out mischief and improper knowledge. This may be so, but it is not so much the knowledge as the tone of boys from preparatory schools that does the harm.

"What disgusting holes the ordinary preparatory schools must be. I have here now V. D., who in his talk with other boys reminds me of the lowest type of London 'cad' when on the 'spree.' Instead of having their minds directed to whatever things are fair, they have had *nothing* to think of but the mean, squalid surroundings and the petty monotony of their dreary lives. How they can have been employed in school for so many hours without learning anything at all is to me a mystery."

*Repetition the mother of studies*

"25 Jan. '82. I ended the last book with a growl at preparatory schools and the boys who come from them. These schools do seem utterly bad, and I have said why I think them bad in their moral influence. That their intellectual influence is bad is no great wonder. The teachers, as a rule, have no clear ideas themselves. How then can they give clear ideas to others? Then one of the most valuable lessons that can be taught is how to take pains. But this lesson is seldom taught. The boys are allowed to scramble through their work, and much more is made of quantity than quality. I know how hard it is to get anything beyond a very low standard. When I first began teaching I once halved the lessons of the form and thought to double the accuracy of the learning. Lowe reproved me, and in part he was right. The boys' preparation of construing was not much better than before. Boys are accustomed to a low standard, and

hardly understand the existence of a higher. Construing was an unfortunate subject for the experiment. There are things, however, in which youngsters can raise the standard. For instance, in written work, if you insist on neatness, a certain amount of painstaking becomes necessary at once. When a boy takes pains to form each letter properly, the habit of painstaking has already begun. Accuracy is generally rendered impossible by a stupid notion that, directly one thing is learnt, a boy should go on to the next. But when a thing is learnt, it should be impressed by constant repetition. Learn something thoroughly and then compare with it what comes next. This should be the invariable rule; as in Latin with the first and second declensions, the first and second conjugations. Another important point is to keep anomalies out of sight. I asked S. to give a beginner some second declension words to write, and he at once wrote down *virus*. This was a terrible blunder."

### *Science not for children*

"I'm afraid I must be very bumptious, but though I know well enough what a slight and feeble insight I have into things, I am constantly astonished at the gross stupidity which people fall into in most matters of which I am competent to judge. Anybody who has a conception of what science is and of what a child is, must know that all the conceptions of science are quite out of the child's reach, and yet nowadays children have lessons in science. May told me that at his last school they had lessons twice a week in science — 'centre of gravity and that sort of thing.' 'What is the centre of gravity?' I asked. 'The line that keeps you up, Sir, isn't it?' He had doubtless seen a picture of a man with a vertical line through the centre of gravity, and had been told something about falling. Hence this new definition of the centre of gravity."

*Work ill done is worse than none*

"It is very important with all boys, young boys especially, that they should be sure of getting recognition, and prompt recognition, whenever they take particular pains. This is even more important than that occasional carelessness should not escape notice; for if a boy takes great pains with a piece of work and expects this to be noticed, he is discouraged by finding it passed over. Of course it makes a great demand on the master if every piece of written work is to be estimated soon after it is done, and this may seem almost impossible when numbers are large; but careless work is worse than useless. 'Work ill done is worse than none' might be a school proverb. So the quantity should be kept down and pains are easily discovered; the mere handwriting is commonly an index."

*The mind of young boys*

"My notion is that very young boys lack not so much intellectual perception as intellectual retention. W. T. often shows remarkable intelligence in taking things in, and the ideas of powers and multiples had been in his mind, I am sure, over and over again. But the young mind, though it perceives, does not conceive knowledge like an older mind. Perhaps the words are retained, but the ideas slip from under them. The teacher has assured himself that the ideas *were* there; by frequent repetition he ascertains that the words are there still, so he thinks he is building on a sure foundation when there is nothing in the mind of the pupil but empty husks of words."

*Emulation in small schools*

"22. 7. 82. One of the great advantages of a large school is supposed to be the greater force of emulation which can be



obtained where the numbers are large, but it is very easy to overestimate the peculiar advantages of a big school in this respect. In large classes only the boys near the top are much affected by rivalry. The boys who think they have no chance of their remove don't much care where they come out, so the spur only pricks the winning horses. And where the number is small the master can get emulation enough. When I had only one pupil I managed to make him compete with himself, and he was immensely delighted to find how his pace improved. When the number of boys is small, some may be discouraged by finding they cannot keep up with their companions; but one can generally find some subject in which the order is inverted. Certainly in the 'trials' now going on I find the competition keen enough, though only six boys are being examined."

*Advantages of few pupils*

"21. 6. 82. It always is, and I suppose must be, the case that we are most conscious of the advantages of what we have decided to part with. I have always found pleasure in teaching small boys, whether many or few, but I am only just learning what a magnificent field of observation is open to the teacher of a *few*. Herbart said that a teacher, in learning his calling, ought for a time to teach one or two. I don't know whether a young teacher would make the most of such an opportunity, but a grand opportunity it certainly is, especially if the number be five or six instead of one or two.

"Then again, masters generally trouble themselves very little about the preparation of the boys. Yet I agree with Bréal that the master may learn more by being with the boys and observing them when they are preparing their work than by spending any amount of time examining the results afterwards.

"C. M. is a regular specimen of a boy with English school training. If you give him an hour's work to do he has always 'done it,' at the end of twenty minutes, and he will sit doing nothing or fidgeting and distracting the other boys for the remaining forty minutes. Yet he is not exactly idle, and will do a vast amount of work, if it is mere mechanical work, and he may do it at his own pace; but he can't or won't think, so that I can get no good work out of him. Whether boys of this stamp are the outcome or the efficient cause of our ordinary school system I am not prepared to say, but they tend to make a quantity of mechanical work seem a necessity."

*Evil is wrought by want of thought*

"27. 7. 82. Those who have charge of the young should take care to give them three things—something to eat, something to do, something to think and talk about. Unfortunately this third requisite is almost always neglected. School-work, when it is good, does a great deal for training the thinking powers, but it does not furnish anything to think about when lessons are over. Grown people sometimes grumble at the amount of interest given to the games. At Harrow it sounds almost ludicrous to hear the boys talk of a cricket-match as if the welfare of the school, not to say of Europe, depended on it. But boys must think about something. To some extent, no doubt, their homes supply them with matter for thought but not for talk. The most natural common subject is the games, and there might be a much worse one. Much of the filthy talk among boys comes from an absence of subjects of interest. A big boy at a public school told C. A. that home was a delight to him because he got a change of conversation there. At school he heard hardly anything but foulness. This he did not object to on moral grounds, but it bored him by its monotony. The

amount of such talk the masters cannot of course ascertain, but when I hear boys talking among themselves I am surprised how vapid their talk is. It is made up almost entirely of 'what we did at the last school'; and, though I don't wonder at each boy's taking an interest in his *own* past, I don't understand their listening so patiently to the dull stuff they tell one another."

*Latin into English*

"It is wonderful how boys break down over the very simplest Latin Unseen, and yet this is a power which should be especially cultivated. The exercise books mostly give sentences to be put into English, but they are of the same difficulty as the sentences to be put into Latin. This is an obvious mistake. Learners should have far harder sentences than they could put into Latin."

*Arithmetic*

"5. 9. 87. Yesterday I had a talk with Hawes Turner, who thinks that, as intuition can go only a very little way, arithmetic should be considered a science of abstraction and symbols like algebra. 'To work with abstractions,' says Turner, 'is a great step in intellectual progress, and this the child should make very early in arithmetic. When you say there are 5 men on 5 horses and that the number of men and of horses is the same, you abstract the number and think of it as you think of an algebraic symbol. There is no advantage in taking the number 5. It would make little difference in difficulty if you said, if every horse had a rider, the number of horses and riders would both be *m*.' Turner is essentially a theoretical man, a man with a restless intellect, who is always dancing round everything to get a complete notion of it, and who does not care a button for

anything but the complete view. The intellect of most of us, of myself certainly, is by no means restless, and it works, not in quest of complete views, but simply to see how things may best be done. Not the complete view, but the practical advantages we derive from it are what we value. So we seldom penetrate further than we expect to find some practical results. In this particular case the result which the ordinary teacher cares about is, how can a child be easiest taught to do sums. Of course this is not the result I think of as most important. I want to know how the child can best have its intellectual power developed. In this subject of arithmetic the Germans all say, Keep to intuition as long as possible. For a year or two never give any number that the child can have no conception of. This of course excludes the multiplication table.  $9 \times 9 = 81$ , though it may be verified, never can be perceived even by the adult. Turner thinks the dwelling on intuition by the Germans is a mistake. He finds arithmetic is a science of abstractions; he knows that the intellect makes a stride when it throws over the particular and grasps the general, so he says it is a mistake to keep children as far as possible to intuitions. My notion is that neither arithmetic nor algebra as usually taught does much for the intellect. It doesn't follow that when you cease to have intuition you get abstraction."

*The key to Discipline, Patience*

"One of the great secrets of managing young people, children especially, is to give them time for reflection. Children are constantly being ruffled by this or that, and immediately turn 'naughty.' They will, if addressed, then answer rudely. Of course it is in the power of the grown person to punish them so severely that they dare not be rude another time. But a little forbearance will often do better. In point of fact, the display of 'temper' on the part of the young commonly produces

a corresponding feeling of temper in the grown-up, and a conflict ensues in which the grown-up has all the credit and the young one all the punishment. Little as we allow it, even to ourselves, we do mostly feel irritated when the young resist us, and we are apt to punish, as we think for their sakes, when in truth it is more for our own. But can we allow the young to set our authority at defiance? This is a very nice point. The truth I take to be this: the strong can allow their authority to be disregarded; the weak cannot. This is the reason why nursemaids, pupil-teachers and such punish much more readily than a man would punish. The late Lord Derby once quoted against the Duke of Argyll the story of the navvy who let his wife beat him because it pleased her and did not hurt him. Where possible, it is better to give the child time to recover, and to treat its naughtiness as something absurd. In any case we must beware of giving way to our own temper."

*Unreasonable demands of Teachers on Children*

"24. 10. 87. There is (or should be) the same difference between the powers of thought of a man intellectually educated and a man intellectually uneducated as there is between the power of muscle in the trained athlete and the ordinary person. Now the child is *ex hypothesi* uneducated, and the teacher is (or should be) an intellectual athlete. Now suppose an athlete were to perform some feat before a child and then require the child to imitate it. It might happen that the feat was the very simplest and easiest that the athlete could think of, and yet the child might be totally unable to 'follow my leader.' If the athlete got impatient and tried to expedite matters by harsh language or blows, we should think him an ass or a brute. But in teaching we find this sort of thing only too common. The teacher performs some very small effort of thought and requires the learner to

follow, but the learner can't ; or perhaps the learner manages it once, and then the teacher assumes that the child can do it again with as little exertion as the teacher ; but in point of fact the effort tired the weak intellectual muscles, and cannot for a time be repeated. The teacher forgets this and calls the child's refusal gross stupidity or even contumacy. The reflections are borne in on me by my difficulty in getting Dora to see that if *ǎn* becomes *ān* when written *ane*, *īn* must be pronounced *īn* when written *ine*."

## WHAT TO TEACH

*Latin in Middle-class Schools*

"On the opening day at Cranleigh Lord Carnarvon praised the school plan for including Latin. Charles Buxton, on the other hand, praised it for placing Latin last in the list of subjects taught. Boys, he argued, should be made happy. Latin grammar makes them miserable. It is necessary drudgery when the study of great classical authors is to follow, but if boys are never to go beyond the rudiments, the rudiments had much better be given up altogether.

"This sounds plausible, but I for one do not agree to it. I deny *in limine* that Latin grammar is drudgery. There is a compactness about it which makes it pleasant to teach and to learn. Then it is a great advantage to teach a boy a foreign language without the great crux of pronunciation. I doubt if an intelligent boy could in any other way, in the same time, get his notions of language so extended, get to distinguish so clearly between what is conventional and what belongs to the first principles as by a course of Latin grammar. Then, by constantly connecting Latin words with the English derivatives, we shall greatly improve our boys' knowledge of their own tongue and guard against a very common weakness of their class, the habit of using words without understanding them. Again, there is no doubt that Latin can be properly learnt at school, and it is not so certain that we could make anything of the 'ologies.

"In this matter, no doubt, I am prejudiced. When I was at Zermatt I went to consult the village doctor for a fit of toothache. He had nothing specially suitable for that disorder, but offered to treat me for fits, as he had some medicine which he had found efficacious in such cases. Doubtless University men who engage in education are likely

to be guided, as the Zermatt doctor was, rather by what they can give than by what is required. On the other hand, the educational theorists consider merely whether it would be advantageous for a boy to have learnt such and such subjects, and forget that some things boys can and will learn, and some things they can't and won't."

### *Forms of sound words*

"Forms of words which give expression to one's feelings and thoughts often have great influence over them. This is, of course, specially true of words of the Bible. I have often wondered at the small effect the clearest words seem to have—how Bible readers quite unconsciously read and re-read passages without attaching any meaning, or attaching quite a false meaning, to them. I have been so much struck by this that at times I have wished that we were less familiar with Scripture, and have thought it would be better if all freshness were not destroyed as it is by our present education. But on the other hand, though words seem often as incapable of stirring thought as fire is of kindling stone, there are times when thought and feeling seek expression, and then we take to familiar words to express them. In doing this we are much influenced by the words, so it is of great importance that we should have true and noble forms of expression in our minds.....A good deal of Tennyson, especially *In Memoriam*, has so got intertwined with my feelings and experiences that I can hardly think of some of the greatest problems of life without some of his verses ringing in my ears, and doubtless affecting my attitude towards them. For these reasons I think that noble expressions of thought and feeling, especially rhythmical expressions, should be given boys as *a possession for life*, not learnt to-day and forgotten tomorrow. 'Never learn by heart what you don't understand' has something to say for itself; but, though I would give as much as



possible what would interest boys, I feel that we cannot stop here. We want to give them some things which can only be understood properly with wider experience than theirs."

*Culture v. Science. I. C. S. Examinations*

"23 Dec. '76. In to-day's *Times* there is a letter from Sir Richard Strachey about the Headmasters' Conference. It seems that the Headmasters want to have the examinations for the I. C. S. assimilated to that for Entrance Scholarships at the University. Of course, if the examinations differ in subjects, the masters cannot prepare their boys to go in for either one or the other, and the 'Indians' must go to crammers. But Sir Richard points out that science is more needed in India than culture. The classical course was formed by those who wanted to give knowledge — all the knowledge then attainable. We now defend the course on different grounds. Perhaps so, but our arguments against utility are not new arguments. We find them stated strongly enough by Plato and Aristotle."

*Grant Duff on a Rational Education*

"20. 8. 77. In the *Fortnightly Review* this month (August) there is an article by Grant Duff on a Rational Education. It is far from a wise paper. His notion of the educated man is the man who has been taught certain things. There is, I believe, a fundamental error here. I believe the educated man (*i.e.* the intellectually educated — physical and moral education are not in question), the intellectually educated man, is he who has intellectual interests aroused in him, who has a desire of knowledge and also the art of gaining, retaining and using it. G. D. places the centre of his system in the things to be learnt, and makes it the test of the educated — does he know Geography, English Literature, Italian, &c. &c. I would put the centre of the education in the

man and ask, Does he care for these and other knowledges? Is he acquiring them? Can he acquire them? Can he turn what knowledge he has to account? But someone may say the difference between the two notions is more apparent than real. G. D.'s educated man must have had his interests aroused and his powers developed in the course of his learning, and your educated man must have acquired a good deal of knowledge in the course of his development. I admit G. D. supposes intellectual interests to have been aroused as well as knowledge gained, for he would have no study taken up that will not be carried on in after life. But there will be found a great practical difference between the two systems. G. D. measures everything by the knowledge acquired, I would measure everything by the activity and strength of intellect produced. The difference between man and man is after all a difference in power of vision, much more than a difference in the things subjected to inspection. The educated man, says G. D., has studied the masterpieces of literature, in other words, the teacher has made him read them, given explanations, and asked questions. When this process has been gone through, the pupil has been to that extent educated. But you can't put the mind through a course of literature as you can put the body through a course of marching. Suppose Samson Agonistes has been set for an Army Examination. Some six or seven hundred young men study it in consequence, and are all of them to that extent 'educated' in G. D.'s sense of the word. But in my sense of the word many at least of these young men are perfectly incompetent to get any education whatever out of Samson Agonistes. The eye sees only what it brings with it, and some of these young men can see in Samson Agonistes only some deuced hard stuff that they have great difficulty in getting up. It is then absurd to speak of education as if it were teaching or even learning this or that. Education is training the mental vision, and the means of doing

this may be infinitely varied. Again, G. D. talks about learning Geography, History, &c. &c. This sort of talk always seems to me to show the profoundest ignorance of our real position.

“When *omne scibile* was supposed to be contained in the writings of Aristotle and of Thomas Aquinas, there seemed some sense in speaking of learning as a finite act. But now the *scibile* stretches in all directions to infinity. G. D. wishes everybody to learn earth-knowledge. Why, a man might devote his whole life to the study of the paddock behind his house and not exhaust the study even of this little cant of earth in his threescore years and ten. And as with earth-knowledge, so with other knowledges. It is not more absurd to call the knowledge of the names of a few excrescences and the course of a few streams on the surface of the earth earth-knowledge than to call history the knowledge of a few facts about a few people of the millions who have gone before us. We may learn Assyrian history and even Greek and Roman history, thanks to the greater portion of those historians having passed away for ever. But who could find time to learn the history of Europe even during the last month? All we can do is just to get hold of a few facts, just as we measure the big mountains and draw the courses of the big streams, and then call this earth-knowledge. Just the same with the other knowledges, so that when we compare what the ‘best educated’ man knows with what might be known, the amount dwindles to insignificance. G. D. defines the object of all general education to be ‘to enable people to make the most of their lives, or in other words: (1) To improve their own faculties to the uttermost. (2) To do as much good as possible to other people. (3) To enjoy as much as they can, due regard being had to the first two objects.’ Now I don’t quarrel with this definition, but I don’t think that the course he prescribes is the one which would naturally follow from his premises. ‘The leading

study should be the knowledge of the ball on which we live, alike in its physical and political aspects.' 'By getting up Mrs Somerville's *Physical Geography* and Reclus's *La terre à vol d'oiseau*, the pupil would by one or two-and-twenty have the kind of knowledge of geography in its highest sense which should form the most important part of every English gentleman's education.' A writer who says that a knowledge of geography should form the most important part of education must be either a very inaccurate writer or a very erroneous thinker. I quite agree with him that the study he recommends is an important one, and I like sticking to a good book, but it is not the whole duty of man."

### *Shorthand*

"4. 1. 80. 'The other day at Cranleigh Dr Wormell said that they had been driven into Pitman's Shorthand because employers wanted boys who knew it, and so great has been the success in sharpening boys' brains and teaching them to analyse sounds that he would keep to it even if it were not used out of school."

### *Mark Pattison on Middle Class Education, in New Quarterly Magazine, Jan. 1880*

"As usual, M. P. says some true things in excellent form: 'There is a religion of the school, a religion which does not consist in catechism, but in inspiring noble aims and that human consciousness which is the only root on which manners and civility can be grown. . . . The only principle on which a great people constituted for permanence can establish its schools is on the recognition of the worth of men as men.'

"But what people ever did establish schools on this principle? The English were, perhaps are, a great people, but our schools were never established on this principle. The France of '89, or rather of '92, had such an idea, but there was no element of permanence in what was then established. 'There is much dispute as to what should be taught in middle schools. Let the answer be, *That which humanises*. The aim of the school is not the storing of the memory with knowledge. That and that only is education which moulds, forms, modifies the soul or mind. Out of a piece of cold metal you can fashion nothing. Iron must be heated before it can be bent and shaped to any purpose. Nothing educates which does not raise the mental powers at least to red heat; it is more efficacious still if it can raise them to a white heat, and still more, if it can fuse them.'

"Doth he not speak in parables? I wish he would give us a key, *i.e.* use simile instead of metaphor.

"'Putting aside the elementary school, which is a preparatory stage only, we shall not be wrong if we say that the aim of school after fourteen, be it middle or grammar school, is to form a perfect mind and body, senses and understanding, all performing their functions in combined healthy and harmonious action.'

"While agreeing heartily that the school should aim at development, I doubt whether, even in its ideal, it must not accept of many limitations. *E.g.* the school should endeavour to cultivate the senses. Should it attempt to train the smell? or the taste? There are immense possibilities which must be neglected. Our toes may acquire almost as much skill as our fingers, but I suppose no one would recommend toe exercise. I expect the development of the mind must be similarly limited, even in aim.

"'We aim not at teaching this or that, but at raising all the powers bodily and mental to their full state of health and vigour, and directing them towards worthy objects. The

teacher, says Jean Paul, endeavours to liberate the ideal human being which is concealed in every child. . . . This is why this education is called *liberal*, because it liberates the true man in us from those shackles of human prejudice in which untrained minds are hide-bound all their lives.'

"Mark Pattison makes a point by using 'liberal' in this sense, but surely this is not a correct account of the word considered historically."

### *Compulsory Greek at Cambridge*

"23. 10. 80. This question is to be discussed again on the 26th instant. I have lazily kept out of the discussion hitherto, and yet it is one of the few points on which I have a very decided opinion. There are some subjects of study in which the whole course is, so to speak, homogeneous. A man who masters the first book of Euclid and stops there has exercised his mind in the same way (however different the degree) as the wrangler who is good in geometry of three dimensions. But in some the different stages have no more in common than ploughing a field and eating bread. The study of Greek is of the latter kind. The Greek scholar is immensely benefited in two ways. He understands, and can to some extent manipulate for himself, the most perfect instrument for expressing thought ever known to men. Next, he is enabled to understand magnificent conceptions conveyed to him by means of this perfect instrument. He profits then by his knowledge of the language and by his study of the literature. But the early stages of the study convey neither of these benefits. There is no magic in  $\delta \eta \tau \acute{o}$  more than in fee-fi-fo-fum. Some schoolmasters, indeed, maintain that drudgery is good for boys, and therefore the complicated Greek accidence is specially good. They commend it to their pupils as Fluellen commended the leak to Pistol. But this kind of pedagogy is rather old-fashioned and discredited.

It is now pretty well agreed that the learning of grammatical forms is not a good thing in itself. Unfortunately the Greek forms are peculiarly difficult and cannot be learnt without a great expenditure of time. This time is well spent when it bears fruit in the intelligent study of Greek authors, but it is thrown away when the pupil never gets beyond the stage of stumbling through a few pages of Greek by aid of a crib.

"Now the University, in fixing the minimum required, fixes the maximum that will be aimed at by a vast number of students who either seek to get a degree on the lowest possible terms, or who grudge every hour they are compelled to take from other subjects. At present the University requires just that amount of Greek which involves the getting up of difficult grammatical forms but does not involve the employment of this knowledge to any good purpose. There is a notion in some people's minds that a University degree is a proof that the graduate has received a liberal education, and a liberal education, they say, must include Greek. But Greek is not exactly a fixed quantity. How much Greek? The power to translate easy Greek at sight? No, not so much as that. The power to translate the best-known Greek classics? No, not so much as that. The power to translate one of them? No, not so much as that. But a man cannot be pronounced to have received a liberal education until, with the assistance of Mr Bohn and a Little-go coach, he has got by heart a translation of a fraction of some Greek author in verse and of another in prose, and until he knows enough of the grammatical forms to connect the English with the Greek, and very seldom to take the verb for the substantive or *vice versa*. These conditions satisfied, the liberal education in my day was complete as far as Greek was concerned. Many of us never looked at a Greek character again. They acquired enough mathematics for a Junior Optime, and the University, quite satisfied with such attainments, admitted them in due course to any degree they cared to pay for."

*Multiplicity of Studies*

"In the *Journal of Education* for August, '81, is a paper by C. Colbeck on this subject.

"What would have been said of such a paper when I went up to Cambridge? But nobody could possibly have written it then. Colbeck considers the dethronement of the Classics a *fait accompli*, and he wants all studies to be allowed and none specially honoured. When I went to Cambridge Classics and Mathematics were established in the Senate-House, just as port and sherry ('red' and 'white') in the Common Rooms. The Moral and Natural Sciences Triposes were attempted for the first time the year I went up, *i.e.* in 1850, but they were thought little of, and St John's was considered bold in recognizing that Liveing's place in the Natural Science Tripos should be considered in his claim for a fellowship. Of course he would not have been elected unless he had been a high wrangler and fair classic as well."

*Public opinion a hindrance to education*

"15. 8. 81. Education, in this country at least, depends on public opinion, and I don't see how progress is possible; for if anything is to be learnt about education, it must be learnt by special study, and the mass of people whose opinion is public opinion cannot perhaps, will not certainly, give the subject any study. The consequence is that we can never get beyond *prima facie* views. 'It is useful to be able to read and write, therefore the sooner a child can read and write the better.' This is the *prima facie* view. Study of the subject leads one to a different conception of 'useful,' but public opinion can never have any but the *prima facie* notion. A. H., a person of ordinary education and ordinary



intelligence, informed his boy, who was attending a Kindergarten, that he learnt nothing but rubbish there. This of course the child went and communicated to the Kindergärtnerin, and the thing was considered a splendid joke, though not, I fear, by the poor Kindergärtnerin. A. H. does not seem to have thought for an instant that his first crude notion might possibly be less near the truth than that of Froebel, which is affecting the training of young children over a good part of the civilized world. That A. H., without any conviction on the subject, should look up to Froebel as an apostle could not be expected, but he surely might treat the conclusions of an expert with some respect. While the public supposes that it can get at the whole truth on educational matters *prima facie* (and that is, and is likely to be, its conviction), I don't see how progress is possible. The *prima facie* view must always be the same."

#### *Information*

"25. 8. 82. We are haunted by an incessant clamour for positive knowledge. The parents, when they suddenly wake up to an interest in their children's progress at school, try to test it by such questions as 'What is the capital of Brazil?' or 'What was the name of Henry VIII.'s last wife?' Then the headmaster allots a defined body of knowledge which boys shall store away in such a shape that they may be able to produce it when the examiner comes to inspect it. A full portmanteau on the inspection day, that's the only thing thought of. What is to become of the contents or of the portmanteau itself afterwards nobody ever troubles himself to think."

#### *Early intellectual impressions*

"One ought to magnify one's office more than one is wont to. The humdrum of exercise correction, testing of preparation of work, &c., often conceals from one the real impression

of one's calling. Perhaps we have not much influence with boys, but we must have *some*, and how tremendously important all influences are which act on the boy or young man. Before twenty-five we furnish our minds or, to change the metaphor, we take in the *stuff* which we afterwards work up. I am reminded of this by reading of Kleber's 'Vous vous ferez tuer là !' In the winter of '46 (more than twenty years ago !) I read up some of the *Napoléon Buonaparte* as a holiday task, and Napoleon's marshals have been acquaintances of mine ever since. How many books have I read as a man of which I retain no impression whatever ! It may be everything leaves some impression, but the early impressions are the important ones."

*Words and books have different meanings at different  
times of life*

"Nothing is more wonderful than the different effects of the same words on different people, nay, on the same people at different times. It has happened to me to read a book on education of which I might have been supposed a fair critic. I decided that the book was worthless. Some two or three years later I took it up by chance and thought it most valuable. So, too, particular parts of the Bible have at times a wonderful power over us, and then we lose it again. Before I went to Cambridge—when I was eighteen or nineteen—I could hardly get out of my head the words 'No man that warreth entangleth himself with the affairs of this life,' and if I had been a Roman Catholic I should probably have taken monastic vows under their influence. The really great and the really good get, not a temporary, but permanent vision of some great truths, and their office is to animate these truths for others.

"As, then, we find that our own minds are susceptible to different truths at different times, we need not be much

surprised that boys' minds are not as a rule susceptible to the truths which interest us. All educators seem to find that this is so. Teachers in general have been led to making pupils learn by heart what they may feel interested in some day or other. This is easy ; but it would clearly be better if we could find or render some truth interesting to boys."

*Teaching of English*

"I do not yet despair of finding in this subject the means of exercising boys' intelligence. But if one would do so, one must utterly abstain from notes and explanations. I have just looked over some answers to questions on Richard II. Wherever the boys could do so, they vomited the note just as they had swallowed it. When there was no note, they showed they had not understood the passage."

*Learning English through the Classics*

"We hear a great deal about our own language being best learnt through the study of the classics. I don't know how far this may be true of a few exceptional boys, but the average boy translates in this way. [Here follows a specimen school-boy rendering of Caesar.] Whether linguistic practice of this kind be after all of such great value is a question which must sometimes suggest itself to the strongest adherent of classical training."

*Ohne Liebe kein Lehren*

"24. 3. 83. 'Stray Papers on Education by B. H.' has been sent me from the *Academy* to review. In reading the papers one sees what a splendid work school keeping is for a loving and wise spirit. This lady has grasped a truth than which none can be more important or more commonly

neglected—that moral training is prior to intellectual. ‘Without love we can never be a warm, winning, loving influence to which a child clings with all the tender strength of child nature’ (p. 5). The expression here might be better: we cannot cling to an influence: but the thought could not be juster.

“At Guildford I used to feel that I did not care enough for my boys to influence them properly. Various causes combined to put me out of sympathy with them, but I felt that I had lost touch of my school and did not influence my boys as I should have done.

“But it might be said it is quite impossible for a master in a large school to love his pupils; he can never know them well enough. You might as well say a drill-sergeant couldn’t teach drill without loving his recruits. No doubt masters in large schools do become too much masters of intellectual drill, or even of memory drill, the necessities of the case making drilling their function. But the higher influences can be exercised only through sympathy and a feeling related to love. It may be love of a class rather than of an individual, but if a man didn’t ‘like boys’ he would be powerless except for routine work. Of course when a man does ‘like boys’ he will sometimes have to do with individuals whom he dislikes, and he has perhaps great difficulty in keeping this dislike from showing itself. But if he sympathises with boys as a class he will have formed some notion of how to treat them, and this notion will guide him even in the unfortunate exceptions.”

### ‘Skewing Boys’

“One of my most vivid school memories is of a new master at Scofield’s when I was about ten years old. We were to begin *Propria quae maribus* with him, and to our horror he never prompted us with a word, but ‘skewed’ us as soon as we stumbled. The consequence was that we went to work in

a very different way from what we had been accustomed to. I ground most tremendously at the *Propria*, and the first lessons I learnt in it I could have said 20 years afterwards, though 30 have been too many for it. As a boy I resolved that this was the way to hear lessons, but the passive resistance of one's boys seems to make this impossible. With *Reps* of course one might adopt this plan, but then there are some boys who have a real difficulty in learning by heart, and one gets into the habit of relaxing. In the matter of *Reps* the best plan seems to be to have things said again and again. But with construing—here one knows that one's boys ought to have the piece thoroughly well prepared; and, if a fellow hesitates, take it as a proof that he does not know his work properly. And yet one shrinks from turning boys as one should. Partly this comes from consideration (false consideration, I think) for the boys, and partly from consideration for oneself. It is such a fearful nuisance to have one's scanty leisure eaten up with turned boys. A boy or two is sure not to come, and then there is a terrible amount of thought and trouble necessary or things get slack."

*Understanding boys*

*Beatus qui intelligit*, Ps. xli. 1

"The understanding of mankind is not so easy as we sometimes imagine; for it involves self-knowledge which is hard to get, and self-discipline which is hard to maintain. It is in this understanding of boys that we teachers mostly fail. The truth is we want something more than self-knowledge and self-discipline even. We want love. Kindliness we have, and we gladly do anything for our boys which obviously needs doing. We have, too, enough conscientiousness about our work to spend a great deal of time and care on it, though perhaps we are so accustomed to failure that we accept it too contentedly. But our great defect is that boys to us are too

much *pupils* to be taught languages and such like, and not human beings whose character and affections will be influenced by intercourse with us. As a rule, we do not understand boys, and we do not care enough about them to try to."

### *Self-improvement*

"The title of Watts's 'On the Improvement of the Mind' called up early reminiscences of times when one was keen on self-improvement. The *Saturday Review* said the other day that nobody over thirty thought of self-improvement. Without entirely agreeing to this, I feel the truth and importance of the converse statement that people under thirty think a great deal of self-improvement. This might give us a considerable power if we could only get to know what sort of self-improvement each boy wishes. But here, as in so many things, one is painfully conscious how little one understands boys. Each boy has a range of hopes and fears, likes and dislikes, yearnings after some kind of good, and efforts both successful and unsuccessful towards it, which all make up a *terra incognita* to us. Just as a drill-sergeant gets to look on recruits as automata capable of being more or less successfully put through certain motions, so we masters get to regard boys almost exclusively with reference to their capacity (a very limited one, alas!) of doing certain lessons. One of the remarkable changes that come over us as we leave boyhood is that we lose our tendency to build castles in the air. I could not now amuse myself, I have long been unable to amuse myself, in any hypothetical circumstances by thinking what I should do. Yet from very early childhood up to manhood this was my case and I suppose it is generally a favourite occupation."

### *Study of Educational Writers*

"One of the main things one gets from such study is a knowledge of the problems of one's occupation — e.g. should

grammar be explanatory or not? Scholars find explanation of phenomena either in the history of the language or the working of the mind, and these explanations are a great help to their memory. They therefore give such explanations in their grammars. Then we are told that such explanations are useless when the phenomena themselves are not familiar. All you want at first is an explanation of facts. So Dupanloup and Matthew Arnold even praise Lhomond. Then comes Bréal and says you are damaging boys' intelligence and giving simply phenomena and ignoring explanations. Bréal says the *professeur* has not as good a chance as the *maitre d'études*, for the time to be with boys is at preparation. Whatever the *professeur* may do 'la force motrice est hors de la classe, laquelle marche à la remorque de l'étude' (in tow of the preparation). Another great advantage one gets by reading educational literature is that one gets to look at things with a freshness which is impossible if one knows of no theory or practice but one's own. We have the stereotyped way of going on in school. Such and such lessons have to be set so and so, and brought up prepared so and so. This seems to us the course of nature. But then comes a man like Bréal and says, 'The instructor is he who sets the boys' minds to work.' This will not be done by the mere saying of prepared lessons. Put something before the boys and get their minds to work upon it then and there. This will be much better for them than their carrying a lot of stuff in their memories as in a wheelbarrow and shooting it down before you in school, then going away with light heart and lightened mind."

11 Feb. 1879. *Experience untrustworthy without scientific record*

"Talking with Dr F. Payne just now I was struck with what he said about the pre-scientific stage of schoolmasters' experience. Experience not brought to book, but merely

giving an impression, is next to worthless. One man says it is his experience that it always comes on to rain if he doesn't take out an umbrella; another that his experience tells him to expect a hard winter when he sees plenty of berries. Such experiences may be given *bona fide*, but they are worthless. A doctor says that he has always found lemon juice good for rheumatism. This is valueless; but if he takes notes and says, 'I have given lemon juice to 100 cases and in 80 it has seemed to do good,' his evidence is of some value. The schoolmaster says perhaps, 'I have always found boys who began Greek late succeed in the study of Greek.' This is valueless. He should take notes of his cases. Another thing that doctors have learnt is to observe and note collateral circumstances. At one time in making a post mortem they simply noted the immediate cause of death; now they note the condition of all the parts. In registering progress of boys the schoolmaster should not omit, *e.g.*, to mention any illness, though it occurred in the holidays. It may have made a great difference in the child's rate of development."

### *Different types of Masters*

"A great many things go to the making of a good master, but failing the absolutely good, one may get good men of their kind and the kind may differ very widely.

"One type is the good driver. He gets a good bit of work out of his boys and is respected by them. He must too be feared by them, or he will not drive properly. Of course it is easy to point out that the highest kind of work cannot thus be forced. It is so no doubt, but a great deal of work can be forced, and the boys will be the better for it. A boy would naturally rather be reading novels or 'bally-ragging' than learning repetition, though he may have no repugnance to the repetition. Then the consciousness that he will catch it if he 'skews' directs his energies into the right direction. I wish I



were a better driver, but I am very weak in this line, and really can't get work done in this way.

"Another type is the cramming master who asks boys the right things so often that they get to know them without any exercise of their own will. A boy doesn't care a button about strong and weak verbs, say. Well, I go on asking him about them, and making him conjugate strong verbs and weak till at last he can't help knowing them. If the crammer seizes on the right things he gets a certain amount into boys who would learn in no other way. In language teaching one is driven to cram in a certain amount in this way.

"Next comes the man who can rouse his boys' emulation. This brings out much more of the boys' faculties and makes the work go with a will.

"The highest kind of master is he who gets boys to work either because they like the master or like the work. One ought to make much more of personal influence. Boys will do anything for a man when an individual relationship has been set up between them. If the master wishes to get this influence he must make the boys feel that he looks at each boy as an individual and not merely as one of a class. Private talks with boys are very valuable in this way, especially when the master can find anything to praise. But conscious as I am of all this, and being as I am on the most friendly footing with the boys, I live in such a muddle that I don't seem to have time and attention to give to the individual boy."

### *An Apology for Didactic Teaching*

"It seems almost impossible for one mind to be alive to opposite dangers. I am thoroughly impressed with the mischief of 'didactic teaching.' The old simile of a narrow-necked bottle under a pump seems to me to apply exactly. The consequence is that I say very little, and hardly expect my boys to remember the little I do say. I probably should

be a bad lecturer if I tried to lecture, but I never do *try*. I aim exclusively at getting boys' minds to work at things, in other words at developing power, but it ends more or less in their having to remember what they get straight out of their books. And my contempt for cram really leads almost to the slighting of knowledge. But the receptive faculties of the mind must after all be of *some* use. The parable of the Sower has no meaning to anyone who takes an extreme line against didactic teaching. Such a one seems to say, 'Never mind *seed*: plough and harrow and manure the land and the land will not want for seed.' But it may want seed, and seed may take root and bear fruit even when we hardly expect it. I believe I constantly make a great mistake in not reading more and seeking more intellectual nourishment. The fact of my liking reading gives it to me the appearance of amusement and I don't indulge in it because I have some work unfinished.

"Of course when we come to giving information, one teacher gets the mind of the pupils to receive impressions from his mind, another affects the ears and the sensorium (isn't that the word?) only. Generally speaking, I belong to the latter class. This morning I talked about the chapter in St Luke (the last) which the boys had prepared. By questions I afterwards found that very few boys had even been thinking of what I was saying: *e.g.* I pointed out that Christ must have overtaken, not met, the two disciples going to Emmaus; yet five minutes after hardly a boy knew this. Sometimes I wonder whether it is possible that boys do not know the answers to simple questions, and whether the reason of their not answering is simply that they prefer letting their thoughts wander and not even asking themselves whether they can answer or not. One might *partially* detect this by asking occasionally 'What was the question?' but not *wholly*, for boys retain for some time the sound of the words they have heard, though they have not thought of the meaning. I am much

more inclined to attribute this state of things to my own bad teaching than to the boys' dulness, for *all* boys cannot be dull, and yet there is only one boy in the form, or two at most, on whom I can count for intelligent answers, and even these boys are not always awake."

*Mechanical advantages*

"Thring's great discovery seems to have been the importance of machinery. 'Machinery won't give life.' True enough, and perhaps machinery is often used to conceal the want of life, but more commonly life is wasted for want of machinery. The more vigorous the master the more danger there seems of his turning vital force into merely mechanical functions. There is here a terrible waste from bad arrangements about exercises, &c., and all suffer from this waste. Where forms are very large mechanical advantages *must* be obtained somehow. In the Cowper Street Schools they have fifty or more in a form. Jowitt tells me the class-room is fitted up with a frame in which the exercise books can be displayed open side by side. The boys, when they come in, stick up their exercises. The master walks round, sees the neatness and kind of exercise at a glance. The boys take their books, and the master goes over the exercises with them."

*Interest the mainspring of teaching*

"I have thought a good deal about the way to teach language, but after all any way would do if one could excite in the pupil an eager desire to learn, and no way is good for much without this. Perhaps, indeed, there are limits. There might be some waste of force in a bad method with the most eager pupils, and *something* may be hammered into careless pupils by constant repetition of the most important things. Still enthusiasm is the thing wanted, and this is what in school work one fails to get. When the mind is aroused

and is on the lookout to observe and compare and store up, it acquires rapidly things that no amount of teaching can knock in. As Dr Brown says, 'Secure the help of the resident teacher. The different ways of teaching may be compared to the different forms of religion. The end of teaching is to excite the mind to work on the subject taught and to take it in.' Now, even supposing the Roman Catholic were the infallible Church, it would clearly be better to be a Quaker with love than a Roman Catholic without. And so the pupil who is interested will learn more on the worst system than the uninterested pupil on the best."

*Argumenta ad puerum*

"There is one person about whom everyone feels an interest and is very keen to hear remarks about him—everyone takes an interest in himself. This gives the teacher a power of which he may make very great use. If he can study the boys as individuals, he will often be able to send a shaft right into the bull's-eye by feathering it with a personal allusion. The other day I remarked that very few boys showed intelligence in map-drawing, and that I only remembered two or three boys who had been remarkably good in this respect, all of whom had left. There were, I said, a few still here whose maps were fairly intelligent, but not so good as those of Munro, &c., who had left. The boys pricked up their ears at this, and wanted to know who the present boys were. I declined to say. To-day I think I see the effect of this in some fairly successful efforts to show intelligence in maps of St Paul's journeys just done."

*No nagging*

"I believe no one can teach boys well or even tolerably so long as he has the least feeling of annoyance towards them. It is perhaps more fatal for the master to be irritated with the boys and out of sympathy with them, than for the

boys to dislike the master. It is very odd to hear men who have been teaching years and years go on nevertheless declaiming against boys' idleness, as if they had just made a brand-new discovery about them. I have felt about my German class that the cause of failure could not be in the boys; they are the constant quantity (at least approximately constant) in the problem, and the variables are the teacher and the system of teaching. My irritation has arisen partly from overwork and want of relaxation, partly from constant headaches, partly from being victimised by a wretched timetable. Then, as the boys haven't got on a bit, my irritation has extended to them, and the whole thing has been a wretched failure.... The main thing is to take one's boys with one, to make them feel (as they easily may) that one is anxious to get them on and is *interested* in them. The hammering, scolding, unsympathetic line is the ruin of everything — has been the ruin of much of my teaching.... It is a great mistake to say that boys are idle. Boys are not idle. They are easily discouraged; they conjure up all sorts of difficulties and they lack energy of thought, but so long as you give them work they can do, they take a pleasure in doing it. Sums, for instance, they will grind away at by the hour; but, as I said, they can't think things out, and they do not understand going over the same ground again and again until they have mastered a subject. They don't know what thorough knowledge is, and they are always wanting to get on."

*A moot point (Principles v. routine. Feb. 25, '75)*

"What terribly puzzle-headed creatures we are, content to go on in a fog without making any effort to get out of it. For myself, I think this or that according to my last experience or authority, and don't seem to have come into the clear on any subject — least of all on education.

"The other day I was talking with Seeley. He doubted

the wisdom of systematising a child's occupations, as Froebel would do: things should not be cut and dried. With his own child he teaches just what offers; lets her point out on the map where the Spaniards live, where the Russians &c., where the word *Ocean* is, and so on. He says that words may best be dealt with as things by themselves. If *dog*, *cat* are taken, the child's attention is drawn from the word to the thing. This, of course, is entirely opposed to what the chief theorists have said on the subject.

"Last night we had a discussion on methods of teaching a language apropos of a lecture I gave last week. Mr Payne pointed out afterwards that principles were hardly touched upon. Each speaker advocated his own practice without any reference to principle. 'The learner,' says Mr Payne, 'is lost sight of.' Then Mr Payne told how his own child had taught himself to read, had observed for himself, compared his observations, and so on. So one man would drill the child on a regular system, another would leave it to itself and watch, and the third, who has an actual child to deal with, finds himself obliged to do something, and in fact does just what happens to be the fashion.

"R. Brudenell Carter, in his pamphlet on the 'Artificial Production of Stupidity,' argues with great force that our school teaching does more harm than good. This certainly does seem the case, whether one considers the method *a priori* or *a posteriori*. The altogether astounding stupidity of our big boys about their school-work would be impossible had not their stupidity been carefully nurtured. And, if the teaching of highly educated men has this effect, how much more must the teaching of the flabby, half-educated usher or governess produce stupidity. One sees and feels all this and would gladly cultivate intelligence, but how is it to be done? One does not know. Meanwhile one finds oneself with a lot of boys on one's hands, and they have to be taught somehow. One cannot wait till one sees how principles are to be

applied; one must go on, and as the right path is doubtful, there is nothing for it but to take the usual one. Yet the usual path is not by any means sure to be the right one. People get blinded by their business, and do any amount of stupid things which an outsider can detect. It would be easy to show from medicine, from architecture, &c. how use and wont blind the eyes. Of late years we schoolmasters have had our eyes opened to some absurdities. The use and wont of three centuries has not preserved the custom of making small boys learn. 'Cum duo substantiva diversae significationis, &c.': but there are lots of similar absurdities which we still practise, and yet we scorn outsiders when they tell us they would like to see this or that altered. And in doing this we can point to the absurdities which the ablest men run into from taking 'principles' to start with — Ruskin, for instance, who would have drawing lessons begin with shading, not with outlines — Pestalozzi, again, who says the child should be taught about that which is nearest, therefore about its own joints and liver. In instances like this the principle may be false, or the inference may be falsely drawn from it; but, with our suspicion of abstract principles, we seldom stop to consider which is wrong, the principle or the inference, and we go straight off to the belief that use and wont is the only safe guide. But if we had our eyes open for them, there are *reductiones ad absurdum* here too. Surely in education they abound. The ordinary schoolboy of sixteen is the most flagrant *reductio ad absurdum* I know of. He has thoughts and interests and energies, but they are not connected with his school-work. The master tries to get him to think, but he won't. *Something* must be done, so, as thought seems out of the question, the boy must reproduce, and by practice the carrying power is soon developed. The boy loads himself with a lesson of any kind, comes into school, shoots it down before the master, and is delighted to get rid of it. And, absurd as this is, even men of sense and

culture get hardened to it and rest satisfied with it. We cannot therefore wonder that inferior men do the same. Then every few years the public wakes up to the fact that things are unsatisfactory and a great effort is made; but blind energy often does more harm than good. Bishop Fraser, in a late speech at Liverpool, declared his opinion that 'the general intelligence of our schools is deteriorating; there is not really so much intelligence in them as there was five-and-twenty years ago.' Education, he says, is becoming more dry and mechanical, more and more a matter of routine. Again, I hear that the percentage of failures at the London Matriculation Examinations goes on increasing. So everybody who thinks about education is dissatisfied, and our dissatisfaction inclines us to 'do something.' Sir J. Kay Shuttleworth and others are now trying to get up a training college for secondary masters. But, directly we come to consider what we mean by a training college, we are at sea again. Truth in this, as in most subjects, is as wild as the birds in November. We catch sight of it sometimes in the next field, but we get no chance of bagging it. The only fact I seem to have got hold of is that our primary masters as a rule go to work in a more workmanlike fashion than untrained masters. . . . But what do we purpose doing by means of a college for secondary masters? The question immediately arises, What class of secondary masters do you mean? There is a good deal of difference between a University first class man and an usher who gets £40 a year and his keep for looking after boys, and yet both may be included under secondary teachers, and so may infinite varieties between these two poles. If your college is for the upper half, you have knowledge and trained intellectual powers and have nothing to do but to direct them to the science and art of teaching. If your college is for the lower half, you must give the instruction which the students will have to give their pupils. In fact, the teaching



of teaching will be only a subordinate part of the course. Which of these lines is to be the one adopted? No doubt it is very advisable that educators should themselves be educated; but if we undertake to supply deficiencies of this kind we are founding a teaching, not a training college; and, so far as I can gather, this is what the *École Normale Supérieure* is. If we want a college of this kind we need have no school attached. But if we want to teach the art of teaching, the practising school must be the main thing. No *art* can be taught by precepts. The teacher, like any other artist, must see how the proficient works, and must work himself under his direction."

*Cramming (apropos of a lecture by Mr Payne at the  
College of Preceptors, May 12, '75)*

"The right thing in education is to secure the intelligent action of the mind, *i.e.* either the reason or the imagination, on a subject. When the mind has been thus exercised, it will be sure to retain the knowledge of certain facts about that subject, and the absence of that knowledge proves that the mind has not been thus exercised. Unfortunately, however, the converse does not hold; hence the connection between examinations and cramming. Suppose I pay a visit to a primary school. I want to know whether the children take an intelligent interest in their surroundings and in what goes on in the world. I ask them the name of the place they are in, its county, the nearest large towns, &c. I ask them whether there is a king or queen on the throne, what the queen's name is, who is her Prime Minister, &c. Now such questions give me the means of finding out whether the mind's eye is open or not. If I found the answers good, I might go on and ask who is Home Secretary, Chancellor of the Exchequer, &c. Of course I don't think that the names of Mr Cross and Sir Stafford Northcote are especially worth

the children's knowing, but by my questions I should probably find out the two or three sharp boys who take an interest in politics. My tests then would act quite satisfactorily. But suppose I went about all the schools of a particular neighbourhood, asking the same kind of questions, and the masters got a notion of what was coming. They would immediately make their children learn up the names of the whole Cabinet. I should then find that the smallest child there could rattle off the whole list, and in a way might be said to know more than I did, for without cramming one knows only the names of the leading politicians. If I catch a moth and show it to a friend and he names it off-hand, I am probably not wrong in concluding that my friend knows about moths, and of course the more uncommon the moth, the more might be inferred from his acquaintance with it. But, supposing he has been prepared for an examination on moths, his coach may have crammed him in the particular genera on which the examiner has written a monograph, so that his answer would be worth very little. This shows the weak point of examinations. . . . Directly you make the examiner one man and the instructor another, the instructor has to prepare his pupils to impress the examiner, and their answers may be no real index of their knowledge or their intelligence. Still a competent examiner might find out whether the study had been carried on with interest and intelligence. He might do this even by paper-work, and still more easily by *viva voce*, but he is generally required to do what is in effect incompatible with investigations of this kind, viz. to award marks for each answer and arrange the examined in order of merit. In his anxiety to do this with perfect fairness, he sets questions which admit of the most definite answers, and if the answers are right, gives full marks for them. So in most subjects the examiner tests memory (often mere memory of words) only, and the crammed do much better in the paper than those who have studied the subject

intelligently. The bane of all intellectual instruction is then this, that memory-work can be easily tested and accurately marked; other efforts of the mind are not so easily tested, and cannot be so accurately gauged. I myself see no way of escape from the pernicious influence of this except by taking as examination subjects only such things as cannot be crammed: mathematics, unprepared translation, composition, and the like. Such things as history, geography, English literature, should be taken in school and elsewhere as unprepared subjects, the teacher seeking to interest the pupils, and not troubling himself about any test of results."

*Varied experience necessary for the Teacher*

Herbart discusses the question, on what conditions can pedagogic discussion be useful, and lays down that (1) there must be fixed principles to start from and to test everything by; (2) everyone who speaks must have had pedagogic experience, and this experience must have been acquired from pupils of different ages, 'denn kein Alter zeigt die Beschaffenheit des andern.' Now nobody here [at Harrow] seems to think of this need of varied experience. I myself have had great opportunities, but have made very poor use of them. All my energy (which never was very great) has gone off into mere teaching. I like boys' society and do take an interest in my fellows after a fashion, but I am always so overwhelmed with exercises and preparation of lessons, &c., that I cannot find time for the study of the individual boy. I am never *au dessus*, so I can't spare time for doing what I am really fond of doing—giving attention to separate boys. The other day at Harrow I found that John, our servant boy, did not know fractions. In two lessons I made him understand them all right, and in two more he was able to work any ordinary fraction sum. But when one has a form one cannot watch the workings of the individual mind. Form teaching is a thing by

itself. We do get some skill in thus dealing with boys in numbers, but in this way we learn little more about their minds than a drill sergeant learns about their bodies.

"Turning again to Herbart I find my own remarks confirmed by him: *Entwurf zur Anlegung eines pädagogischen Seminarii*, Päd. Schriften, note, p. 16: 'Experience must be gained by long and close observation of individuals; otherwise it is impossible to get beyond the surface (*ins Innere blicken*). In schools where the teacher can pay but little attention to individuals, all appear far less docile (*bildsam*) than they really are, for only that small quantum of docility is revealed which responds to the short and cursory attention that the teacher can devote to the individual. In order to observe the strong mutual influence of the scholars one on another, the teacher must be a practised observer, or it will wholly escape his notice. The schoolmaster generally is inclined to consider his class as the historian does a nation, *i.e.* as a mass of human beings concerning which he has to form in his mind a collective impression. This collective impression blurs or destroys his impression of each individual. . . . Teachers in public institutions gain a vast number of observations of pupils of all sorts and kinds, but this is only a surface knowledge of what shows itself in school, and only in relation to discipline and learning, with the rare exception of such scholars as readily display their real nature. In like manner the historian regards men in relation to events; what has no historical consequence he does not regard and deems of no account (p. 300). He goes on to find fault with Fichte's ideal of great schools in which boys form their own community. The boys make observations enough and acquire knowledge of the world (*Menschenkenntnis*), some of which they might well do without as long as possible. They acquire a corporate feeling among themselves; some obey, some command. Good muscles and a bold front secure the lead. The cunning get others to carry out their plans. All are bound to do some things as points of honour, among

them secrecy and mutual help in need. So far I agree with Herbart, but when he goes on to say that the larger such a society the more harshly it must be governed and the more the boys will desire to tyrannise when they get the chance, I can go with him no longer. I think all the worst features of the conspiracy (for such it is) of boys against masters are found in the smaller schools, and that the corporate feeling in large schools is a much nobler thing, at least has much nobler elements in it. At Harrow boys govern themselves, and as a rule they do so with very good effect. They do not come across the repression of masters at every turn, so there is not much thought and energy thrown into a systematic effort to cheat them. It is the whole system that restrains them, not the arbitrary power of the masters. If the boys think the master or even the body of masters are infringing the hereditary rights and customs of the school, there is strong resistance immediately. There is also a tendency to insurge if a monitor or sixth form boy exceeds his powers, but I think the boys would take display of arbitrary power more calmly from boys than from masters."

### *Desultoriness*

"D. Fearon, in his *School Inspection*, is very emphatic about preparing lessons and keeping a log book. One of the great weaknesses of my work is that it is not properly arranged beforehand. Cowper is sarcastic about the schoolmaster who is 'governed by the clock,' but for my part I think the schoolmaster *should* be so governed, and my work would be much better if the clock were more attended to and wound up more regularly. The great danger of all teachers interested in their work is the danger of being desultory. One thinks the boys should be taught so and so, or something occurs to one as useful and interesting, and one goes into it on the spot; but other things succeed and one forgets or neglects what one began. Things require to be thought out beforehand and

then kept to in school, and the subjects of the lesson carefully recorded."

### *Correction of exercises*

"A clear conception of aims and prearrangement as to the means of securing them, important everywhere, are especially important in the schoolroom. My great weakness is that things are not arranged beforehand, and I am generally so clogged with exercises, &c., unlooked over that my attention seems always engrossed with the past and has no time for the future. It is a great snare to set boys things to do on paper without remembering the time that should be spent on the papers when written. The worst plan of all is to 'collect' exercises and give them back corrected the next day or later. It's no use striking when the iron has cooled. I'm inclined to think the boys should come up with their exercises, the master first glance at each and mark for neatness and rough impression, then work the thing through with the black-board."

### *Classification of boys*

"28. 5. 77. On Friday the second meeting of the London U. U.'s<sup>1</sup> took place at Eve's. The subject was classification of boys: a very hard subject. Eve treated the three possible solutions, (1) the class system, (2) the free system, (3) compromise. The Germans, Wiese tells us, have since 1830 had a rigid class system. It is very hard to understand how clever boys and dull boys, boys who like classics and hate mathematics, and boys with exactly the opposite tastes, can be kept together year after year in all subjects. The Germans are influenced by their desire for the equal development of the whole man. The free system is in vogue at University College

<sup>1</sup> A small society of London masters who met periodically to discuss professional questions.

School, and the men seem to like it. But it has great drawbacks. There is no one to be responsible for the individual boy. Eve has tried to remedy the defect by a kind of quasi-tutorial system, but the tie must be a weak one. The advantage of giving a master a special subject is really very doubtful. With older pupils a man may be led to study the subject carefully, but with boys the master's knowledge and grasp is so far beyond the pupil's that the master is not stimulated at all. It was said on Friday that the one-subject master would get to think more of his subject than of the learners, but I should say he would be more likely to settle down into a routine course with little life in it. This seems to have been the case with mathematical masters in our public schools. It is, I think, an exceedingly bad thing for masters to be constantly teaching the same thing. Some people hold that he should have advanced pupils as well as beginners. I do not think this would pay in most cases. The man would either get to despise the beginners or to neglect the advanced pupils. The one great advantage of the free system is that it gives each boy so many more chances of distinguishing himself. At Clifton the classical and mathematical forms are kept quite distinct, and sixth form privileges are given to both sixths. The compromise at Harrow, and most of the large public schools, is to cut groups of forms into mathematical sets and let mathematical marks count to some extent in placing. All placing is done very roughly at Harrow, even when the marks are added up without mistake, which probably does not very often happen. I don't much believe myself in equating marks; it never seems fair to the boys. Clever boys who never fail in anything of course don't suffer, and industrious boys who do their best all round benefit by the system; but boys who might do very well in particular subjects are injured and discouraged. Walker seems to have gone on a very free system at Manchester. He had boys at the top of the school doing 15 hours a week of mathematics in school, and others

giving the same time to natural science. He was always noted for the amount of work he got out of boys. When one hears the amount of work Abbott or Walker get out of their sixth form boys one wonders that Eton and Harrow are anywhere in the race for honours. Abbott said he expected his boys to work at the least three hours in the evening for him, and Walker said sardonically, 'We get more than three hours out of them at Manchester.' Abbott's boys have great liberty of study, for they are treated like so many private pupils, and as they are poor boys who have great pressure on them from their circumstances they work without pressure from the masters."

### *Learning by rote*

"Weymouth<sup>1</sup> has lately shocked the Education Society by maintaining that the multiplication table must be driven in. The E. S. people hold that it should be made an intellectual exercise. But it never seems to occur to the zealots of intellectual exercises that these exercises take time. If we had to do everything by an intellectual effort we should hardly have got through the process of dressing before it was time to undress again. In the same way if we treat the multiplication table as an intellectual exercise, the boys would never know it in the sense of being able instantly to give the multiple of any two numbers, and the *art* of arithmetic would never be possible. The multiplication must be learnt so as to be used as mere consecutive sounds."

### *Science and Art in Education*

"20. 6. 78. In the lecture I have spoken of above I intended to work out, but could not for want of time, the need of an art of education which might be acquired without the

<sup>1</sup> Dr R. F. Weymouth, then headmaster of the Mill Hill School.



science. Where there is an art it may be derived from the corresponding science or practised empirically. If it is good it will justify itself when principles are appealed to, but it is always exercised without thought of principles. In arithmetic, for instance, we never think of principles in working a sum. The practice may, as in this case, arise out of the principles, but when once formed it goes of itself, so to speak, and there is no need to be constantly thinking of principles.

"Now in education, or rather in instruction, we have an art, but it is a bad one ; it has been arrived at empirically and will not stand testing by principles. But many who are dissatisfied with this art seem to think that it may be swept away, and that principles or theory will serve them better. But principles won't do by themselves. We want an art, an art corresponding with the principles but capable of working without constant reference to them. When Pestalozzi was examined about his system, some said, '*Vous voulez mechaniser l'éducation.*' Now this, one would have said, was the very opposite of the truth. Pestalozzi found the so-called education of his day a mere mechanical routine, and he sought to make it living, not mechanical. Yet P. accepted this description of his efforts and said, 'Yes, that is just what I do want, I want to mechanise education, for we must remember that even if principles would give us always right practice, principles will not be properly apprehended by a vast number of people who must teach. These people must fall back on the practice they have been taught.'

"It often happens then that men like Mr Payne cannot introduce much change even into their old schools. There *is* the old art which their assistants know. The new art has first to be invented, then taught. This is too much for one man to attempt, so there is nothing for it but to accept received methods. And even when one has some insight into principles, one cannot see in all cases what would be the corresponding practice. The work of the schoolroom takes a good deal out

of one. At the time one stands in need of some established habit, of some 'art,' to get one through, so we must aim at mechanising education, or rather instruction, at getting a good practice which will run of itself."

### *Books for Teachers*

"7. 8. 79. Little or nothing has been done in the way of assisting the teacher as distinct from the pupil. Keys to exercises, to be sure, are issued 'to teachers only' according to advertisements, but these are the only books for teachers I know of. The general notion is that teachers should do everything for themselves, read their subjects up carefully, make up their own questions, &c., &c. As a fact, teachers will not take the trouble, and books written expressly for them would, I fancy, not make them more careless than they are. Such books too would prevent the desultoriness which makes most questioning fruitless for teaching, though not for examining purposes. By teaching I here mean getting right conceptions in the mind of the pupil and fixing them there. Questions are very efficacious in doing this. First, they prepare the mind for the conception by making the need felt. In some cases the mind may be led up to the right conception by a judicious series of questions. Then when the conception is obtained it may be used in various connections in answer to fresh questions. But when the right conception exists in the pupil's mind, the teacher's work is not more than half done. The concept must be so fixed in the mind that it may be readily brought into consciousness when wanted. In consideration of these facts I think the best plan would be for the teacher to go over his subject beforehand and write questions to it. These questions should be divisible into classes according to settled types. Of course additional questions should be asked *aus dem Stegreif*, but they should conform to the types. Desultory questioning takes more time than it is worth. But as teachers

will not thus arrange their questions or even their types of questions beforehand, I think books of questions would be of use to them. 'The great advantage of having black on white is that back questions can be asked each lesson.'

*Girls' Schools*

"The teaching of girls seems carried on in a more stupid way than even that of boys. Dates form a branch of instruction. M. R. (just ten) has learnt her dates, and says she remembers the dates but can never remember the events to them. When we asked 1066? she said, 'Queen Victoria came to the throne.' In fact schoolmistresses try to get into children's memories mere arbitrary connections of sounds. Then there is the learning of the rules of French grammar, which children are utterly unable to apply, and which belong to a stage in the language which they will not reach for years.

"As I was taking Masie through Trinity College, and she was asking what I did at College, she said, 'I thought College was like school, only difficulter.'"

*Fluellen's Leek*

"Schoolmasters of the old school used to make a great point of giving boys work they did not like. They said it was good for boys to be made to apply themselves to unpleasant tasks: then they learnt masteries, &c.: it was an utter mistake on the part of the master to try to make things pleasant. In fact they commended the Latin Grammar to their pupils in much the same terms as Fluellen commends the leek to Pistol—'I peseech you heartily, scurvy, lousy knave, at my desires, and my requests, and my petitions, to eat, look you, this leek: because, look you, you do not love it, nor your affections, and your appetites, and your digestions, does not

agree with it, I would desire you to eat it.' This was practically their line, and they then betook themselves to Fluellen's forcible means of persuasion."

### *Two kinds of bad Teachers*

"Unsuccessful teachers may be divided generally into those who have no clear conceptions in their own minds and those who, having clear conceptions in their own minds, take it for granted that the same clearness must exist in their pupils' minds, or at least may be brought about easily and quickly. When a first-class classic or a high wrangler is put to teach young and backward boys, he seldom gives his pupils anything that they really understand. He takes all elementary conceptions for granted. On the other hand, people of the usher and governess class have no notion what clear perception is, so they naturally do not cultivate it in their pupils. As it seems to me, we cannot be too careful to see whether we ourselves know exactly what we mean by the words we use, and whether our pupils know what we mean. The notion of the verb, the difference between a transitive and intransitive verb, and between active and passive voice does not get clear in most children's minds for years after they are supposed to be quite familiar with it."

### *How to create interest*

"2 July, '82. In small things as in great, success and failure often depend on trifles. To-day (Sunday) I wanted to show three small boys and Masie some stereoscopic slides, and I had only one stereoscope. I chose what seemed to me the most interesting and passed round the stereoscope. The boys showed little sign of interest and chattered and played when they passed the stereoscope. There were a good many slides — far too many for all to be seen, so I started the plan of

sending round a dozen or so at a time and letting each boy choose a photograph for the next to be looked at, those not chosen being put back in the box. The plan took capitally; the boys were engaged in choosing when not looking through the stereoscope. They seemed to have a share in what was going on and so were interested in it, in the derivative sense of the word and in every sense. We might, I think, learn a valuable lesson from the derivation of *interest*. If the boy feels he counts for something more than a mere recipient, and that he has a share, whether by his choice or by his activity in what is going on, forthwith he is interested. I have often brought their choice in by letting them select what poetry they should learn by heart from a number of pieces I have read to them."

*Making things pleasant in school*

"4. 7. 82. Most scholastic people have a dread of making things in school too pleasant. A friend of mine who keeps a day school has had parents complain that the boys liked their school work. They evidently thought that anything that was pleasant could not be work. So think not I. I believe that dull work is necessarily bad work, work in which most of the powers of the mind are dormant. However hard the work there will be some satisfaction in it if it be genuine; and this is a kind of pleasure. But the satisfaction felt in vigorous exertion of course ceases when the mind begins to flag, and in school there must be a great deal of employment which is not hard work. This must be enlivened by all manner of devices. To-day I have been trying some new races with my scratch pairs."

*Repetition the mother of studies*

"19. 9. 82. One of the main problems in teaching is how to get things remembered that are useful but not interesting. The

ordinary instance is the multiplication table. This is acquired by repetition, and nobody who has not taught knows what a tremendous amount of repetition is required. But it seems impossible to give so much repetition to everything, and yet without it things slide.

"To-day Mr W. gave his first music lesson to three of my boys. We have taught them what key has one sharp, two sharps, and the like information over and over again, and they have not seemed inattentive and have answered rightly when questioned, but to-day after a few weeks' interval everything seems to have vanished from their minds. Here is a difficulty. Everything can be fixed by sufficient repetition, but the amount of repetition required when the fixture is due to repetition only is so enormous that life is not long enough for it. Most teachers try to get more remembered than can be repeated enough, so most is lost. We should stick to essentials, and these we must fix by requiring the minds of our pupils to reproduce them incessantly long after they 'know' them. The old man in Marryat's novel who kept breaking in with his 'How's her head?' was a good teacher of the mechanical part of learning. But the amount of necessary repetition may be reduced if there is any keen desire to learn. Hence the application of rewards and punishments. The old plan of boxing a boy's ears or caning him every time he failed to answer a question on anything he had learnt by heart no doubt had some effect in the mechanical part of learning, but it deadened all the other parts of the mind. One great danger must be borne in mind as to mechanical learning, viz. that when the master thinks the thing is fixed, the only thing fixed may be empty sounds."

#### *Teaching in a small area*

"10. 10. 82. Success in teaching depends in a great measure on taking a very small area and carefully keeping out of

sight (*i.e.* the pupil's sight) everything beyond it. Get the learner's mind to move about easily and accurately in that area, and he will be prepared for subsequent extensions. But if he is inaccurate in his small area, he will never take a safe step in a larger.

"Some teachers try to drive in the thick end of the wedge first to ensure its all going in."

*Class Teaching, a game of Follow-my-leader*

"8. 11. 83. Every great author we read becomes for the time the leader of our minds, and we think for the most part just what he pleases. This is still more the case when a true teacher stands before a class. He plays with them a game of 'follow-my-leader,' only it is a game of great skill — skill in the teacher at least. He has to see that all follow, and more than this, he gives a lead and then has to get the class to follow, not by telling, but by questioning. Of course this involves far more than one can get from the ordinary teacher. It involves first of all that the teacher must be clever in hitting on a series of mental motions such as the class can take after him. And then much skill is needed in framing a series of questions which will lead the class to the desired movement. But your ordinary teacher is not a thinker, and so makes no mental movements in advance. What, then, is to be done? He can't stand before the class and get nothing from them; the posture would be ludicrous. He therefore falls back on words which he knows by heart or can get from a book without thinking. He avails himself of the tendency in children and adults alike to run along any familiar sequence. So his form of question is, 'How doth the little busy bee improve each shining——?' and the children roar in chorus 'Hour!' If he were to say, 'When would you call an hour a *shining* hour? Is this a shining hour?' &c. &c., he would not get a single answer. There would be awkward pauses."

*Learning should be focussed*

"Most subjects become intensely interesting when you know a good deal about them, and are intensely dull when you only know a little. This is specially true of geography and history. An old illustration of mine, suggested by fire-lighting experiences at Ingatestone, is a good illustration of the right way of teaching these subjects. Get up a great heat in one spot and trust to its spreading of itself. The same amount of heat, if scattered, would simply go out. In teaching geography we might get boys to know one map, say England, *well*. They would thus have learnt what a delightful thing a map is."

*A Teacher's failures*

"21 Jan. '84. I have this evening failed in the night-school in giving a lesson on fractions just as the veriest tiro might fail. .

"I explained too much and did not make the lads work out things for themselves. It is so much easier to explain, and we never can persuade ourselves that what we understand we can't explain to others. But our understanding has come to us little by little over a long period, perhaps years. We can't get learners to reach our standpoint in a few minutes *per saltum*. The only way is to get them to work out each step *for themselves*, and the true teacher is shown by his analysing the process and seeing that one intellectual step has actually been taken and the learner at home on that level before the next step up is attempted."

*Practice makes imperfect*

"Men continually commit their most blameworthy acts in the mere dulness of habit, and are like dogs taught to pilfer, in whom we pardon to the imperfect nature what



would be unpardonable in a rational one.' Ruskin's *Notes on Pictures in Academy Exhibition*, 1856.

"Ruskin is speaking of bad painters, but his remark is equally true of teachers. When we try to get teachers to *think* about their occupation we are often told, 'Oh, we don't want your theorists. Practice is everything.' Practice is not everything. Practice, when it means doing the usual thing, often blinds the teacher to the most glaring absurdities. For three centuries teachers insisted on all boys learning the *Propria quae maribus*, though, as someone said the other day at Birmingham, it was often found that boys who could rattle off the *Propria* never got the gender of a Latin substantive right. The 'dulness of habit' perpetuates all sorts of silly lessons, and turns what should be the most delightful of occupations into one of the dreariest and most stupefying to all concerned in it."

*Anschauung*

"27. 3. 84. All the Germans, and now at last the French, have learnt of the thinkers about education that all instruction, at least in the first stages, must be *anschaulich*, intuitive, must start from contact with the thing itself; but these theoretical notions have not crossed the Channel yet. But no great improvement can be made in the English schoolroom till they do. Our Training Colleges seem to bring all teachers into bondage to the weak and beggarly elements, the three R's; and the teachers, having learnt little about things themselves and a great deal about signs, teach the children about signs only."

*J. S. Mill on Education*

(from Caroline Fox's *Memories of Old Friends*)

"Mill does not like things to be made too easy or too agreeable to children; the plums should not be picked out

for them, or it is very doubtful if they will ever be at the trouble of learning what is less pleasant.

"In my opinion you might as well say that children ought to be compelled to swallow nauseous things or they will never take physic when they become their own masters. It is nonsense to suppose things can be made too easy for children. Of course the mental act necessary for real learning may be shirked altogether, but this is not making learning too easy, but giving up learning. If there is no pleasure either from the thing learnt or from the intellectual exercise of learning, the lesson is a failure."

### *How a Teacher should live*

"There is a capital article on this in the *Journal of Education*, Oct. '85. 'It is not enough to light your lamp, you must supply it with oil.'

"True, but generally speaking the teacher has lost interest in the subject, *an und für sich*. 'Nom. *is, ea, id*. Acc. *cum, eum, id*.' I have known this so long that it affects my mind no otherwise than 'fee-fi-fo-fum.' Very often teachers get to hate the *cumbe repetita*, and teaching others what bores oneself must be dismal work indeed. But with Latin I have such an interest in the progress of the boys that I *never* tire of teaching them what I know is essential. I'm inclined to think the writer makes too much of fresh ideas for enabling a teacher to teach. If he is interested in his work and does not try to teach too much, he will probably succeed. Intellectual freshness can't be kept up in teaching boys five hours a day. But it may last out part of the five hours—say two hours. The reason I should insist on short hours of toil and pleasant recreation is that not only good temper, but good spirits are essential in a teacher who is to manage a form properly."

*Importance of the Why in learning*

"Instructors generally seem to think that, so long as the mind takes a right conception, it is not of the smallest consequence *why* the mind takes it in. For instance, the school-master of our youth set us to learn *tristis*. We had to go on saying 'hic haec tristis, hoc triste' till we 'knew' it. To know a thing in school language meant to be able to rattle it off without thinking. If the method was imperfect and we said 'Ablative *triste*,' the method in vogue was to jog our memories by help of the cane. No doubt the method gained its end, and fear of the cane helped us to remember that the ablative was *tristi*. But the schoolboy did not learn to decline *tristis* in order to know the declension of Latin adjectives in *-is*, so when he was asked what is the ablative of *similis* he had no notion, and it was only after much loss of time and renewed application that the connection between *tristis* and other words was arrived at. So after all, it makes a difference *why* the mind admits a conception."

*Spofforth on Practice*

"9 June '86. I have often tried to point out that practice does not make perfect unless it is careful and well-directed practice. Spofforth, the Australian bowler, gives his views in the *Pall Mall Gazette* of yesterday, and tells us he does not practise much except in actual play for fear of practising carelessly. 'I have always found I require the stimulus and excitement of a match to put me on my mettle. If I practise at a net in the usual way one is apt to become careless. . . . So I hold — please remember this is only my own opinion — that practice, unless very thorough, very much in earnest, is not good, as it tends to become careless and slovenly, and teaches bad habits which are with difficulty eradicated.'

Spofforth seems a thinking kind of person. 'Bowl with brains' is his recipe. He thinks of the effect of each ball, changes his pace and manner, &c. When asked about a great bowler being born, not made, he said this was all stuff. He was ambitious and thought he would make himself a good bowler, and studied the thing as a problem. He thought out this and that move, then came and got criticised by the best English professional there was out in Australia. 'Thus I was constantly trying, first as a mental problem, then as a practical result.' He says, moreover, that for a long time he *imitated* first one man, then another.

"*De te fabula, magister!*"

### *A dog-fancier on Training*

"25. 8. 86. Yesterday I was talking with a very skilful dog-trainer. He often buys a dog for £1, and after a fortnight's training sells it for £15. I asked him how he did it. 'Well, Sir,' he said, 'it takes a deal of patience. You must never get vexed with a dog. I've known a lot of dogs spoilt through the man losing patience with them and giving them the whip at the wrong time.'"

### *Natural Science Teaching*

"W. Tuckwell has a paper in *Nature* (4 Nov. '69) on teaching natural science in schools. He says the true maxim is that of Socrates, that no true instruction can be bestowed on learners, *παρὰ τοῦ μὴ ἀρέσκοντος*, by a teacher who does not give them pleasure. Boys make nothing their own so thoroughly as that which they select for themselves.

"One point has struck me very forcibly in my own experience, viz. the unexpected value of general culture in teaching special subjects. The man who knows science admirably, but knows nothing else, prepares boys well for an examination,

but his teaching does not stick. 'The man of wide culture and refinement brings fewer pupils up to a given mark within a given time, but what he has taught remains with them; they never forget or fall back. I am not sure that I understand the phenomenon, but I have noted it repeatedly.'

*Jesuit Education*

"16. 8. 88. The Jesuit notion of education was like the drill-sergeant. The drill-sergeant cares nothing for the individual as such; his care is for the regiment. But the regiment is composed of individuals. Any weakness in an individual is a weakness to the regiment, and any excellence in an individual *in certain lines* benefits the regiment. What the sergeant aims at is turning out men of a peculiar type who have learnt to work together, and by their united action get a kind of strength that no number of individuals would have as atoms. So the kind of education is fixed and limited by the end. The notion of the Jesuits was this of gaining force by welding individuals into a body. The body was everything; the individual, except with reference to the body, was nothing. Most other systems of education regard the individual. If the subject of education is, as Locke says, wax in the hands of the educator, the ideal to which he is to be wrought must be settled by the educator. According to Addison, the educator works as it were on a block of marble and sets free the idea that is potentially contained in it. The question arises, Where is this idea? There is nothing to fix it but the mind of the sculptor, and, as some one has said, he is a destroyer no less than a creator, for in bringing one idea out of the marble he destroys a thousand other ideas that were also contained in it. These wax and marble notions have now given way to a very different order of idea. The child is neither wax nor marble, and he does not take his form and shape from the educator.

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He is a plant, the idea of which exists quite independently of the educator. All that can be done is to secure for the plant the conditions favourable to growth and to guard it from injury. This metaphor seems to us a far better one than the others, but still quite inadequate. It fails in two ways. First the plant may reach its perfection, but the man cannot reach his. It has become a kind of common-place with educational people to say education should secure the symmetrical development of all the powers of mind and body. But such an ideal is wholly unrealisable. None of our powers can be developed in perfection, some cannot be developed at all. If we wanted to develop a boy's powers of sight and hearing, we ought to give him a training like that of the savage. I have known a boy from Ashanti overhear a conversation that would have been inarticulate, if not inaudible, to any European ears. But this boy's thinking powers were much below those of an English bumpkin. Some of our powers we neglect entirely. Japanese jugglers show what we might do with our toes, but I never heard the most advanced educationist recommend toe exercises. Mr Ruskin has somewhere recommended the cultivation of the palate, but it is one of the queer suggestions that have made some people doubt his sanity. And if we must to some extent neglect our bodily powers, still more must we despair of thoroughly cultivating all the powers of our mind. So the notion of complete harmonious development has as much reality in it as proposals for a calculus of the fourth dimension. Secondly, the vegetable kingdom gives us no analogy for the most striking fact of social life, the interaction of human beings on one another. We do, indeed, think of aggregates and overlook individuals when we speak of a forest, a corn-field, or a meadow. The individual ear of corn or blade of grass would not indeed be likely to thrive alone, but it springs up independently of its fellows, takes nothing from them and gives them nothing, except to a

limited extent the support of contiguity. But we are what we are through the action of others on us and our action on them. Casper Hauser shows us what a human being may grow up if cut off from his fellows. Rousseau's principles, if logically carried out, would, as it seems to me, produce Casper Hausers. All evil, he says, comes to us from the action of our fellow-creatures. Therefore Emile is to be cut off from everyone but his tutor. But the exception is inconsequent. Perhaps Rousseau might have said, 'It is the mischief from bad or foolish companions that I dread. I can hope to get a single wise man, but not more than one.' But Rousseau rails at everything that has come of the action of human beings on each other; he does not confine himself to corruptions. We must get free from human influences. The only influence he allows in the bringing up is his own. But the thing is purely chimerical. The child will be affected by what he says and does to others, and by what they say and do to him. And everything in education must take into account this interaction."

*The Master's electrobiology*

"The phenomena of electrobiology are constantly observable on a small scale in form teaching. The will of the master has an electrical effect on the boys. When I was overworked here I never could prevent talking in school. Setting lines proved no cure whatever. I now never think of setting lines, and I have no trouble whatever with talking. The thing seems to me impossible, and consequently it seems impossible to the boys. I rarely observe a whisper, and when I do, a glance stops it. I now have a form twice a week who belong to the classical side, and come to me these two hours only. They are a good set of boys, and I have not the smallest trouble with them. To-day I was unwell, and one boy who came without his book did talk to his neighbour several times. I tried a plan which

seems to me better than speaking at the time when one sees anything amiss. I took not the slightest notice of this whispering till the lesson was over. I then told the form that I was very much pleased by their general behaviour, but I was sorry to say there had been one exception. One boy had been behaving badly. C. had come to school without a book, which was an accident ; but having done this, he had made himself a perfect nuisance by whispering to his neighbour. An harangue of this kind is more efficacious than lines. Sometimes I don't mention the boy I am referring to, but to-day the case was a bad one, and, like the Speaker of the House of Commons, I named him. At another school I saw a boy put a lozenge in his mouth. I asked him soon after what he had in his mouth. He was in the Fifth and didn't like having to announce what it was. I told him it seemed to me very silly, childish conduct for a Fifth Form boy to be sucking lollipops in school. As the boy was not a leader who could carry off such a public rebuke with a high hand, I fancy he would sooner have had lines. One must, of course, vary one's reproof according to the boy. The plan of not speaking at the time one sees small matters of this kind and of referring to them afterwards is very effective. Directly a boy feels that he does not know what you have observed and what you have not, he begins to fancy that you observe everything."



## CHILD NATURE

*Gentleness in a Teacher*

"Every decade weakens the force of our impressions till 'we feel but half, and feebly what we feel,' and, as Jean Paul says, it takes heaven itself to impress us. And, as we measure others by ourselves, we do not think how vivid are the impressions we are making on the children around us.

"A little while ago a child was sent to get something out of a locker so situated that the operation disturbed the class I was teaching. While the locker was resting on his head, I patted him with it gently and said impatiently, 'Make haste, make haste!' The poor child burst into an agony of tears, and it all at once dawned on me that I was an ogre into whose den the child had come with the keenest apprehensions of the consequences."

*Unkindness to children*

"It makes one's heart ache when one thinks of children being unkindly treated. The least semblance of unkindness affects our children and makes them miserable. The other day Dora had put on Oliver's pinafore and was playing at being Oliver. Just as his mother was joining in the game, she said, 'Get along with you, little Oliver!' Oliver himself happened to come to the door, and, supposing that his mother was addressing the real Oliver, burst into a flood of tears, and it was a long time before he could be comforted.

"Contrast this with what I saw yesterday (27 March, '87). A fiendish woman came out of a public-house and bent down with horrid abuse over what I at first supposed to be a dog, but what proved to be her own child (about Oliver's age) whom she had left outside. My heart ached for the poor

child, but when the mother plunged again into the public, I observed that the child had not been much affected by this outburst of brutality, but looked stolidly contented. I suppose the cuticle of the mind, like that of the body, soon ceases to be sensitive if exposed to harsh treatment."

### *Children in the Old Testament*

"There is very little, as far as I have observed, about children in the Old Testament, but in Zechariah viii. 5, in a prophecy of the prosperity of Jerusalem, he mentions not only the old, but goes on, 'And the streets of the city shall be full of boys and girls playing in the streets thereof.' There is no prettier sight to my eye than streets full of children, a sight I have often enjoyed on fine summer mornings in old German and Swiss towns between 6.30 and the school-hour 7. I remember that Halle used at this time in the morning to seem a city of children."

### *A precocious boy*

"Nov. 4, '77. On Friday evening I went down to Caterham and heard a debate of the 'Historical Society' at Lake's preparatory school. The subject was 'Should England have avoided the wars with France subsequent to 1688?' Lake confined himself to the Lewis XIV. wars, which were according to him a mistake and came of Dutch Bill, who was not a national king. Lake's speech was much too long. His assistant's, who followed on the other side, was in manner detestably bad, and he punished his hearers considerably, though he talked some sense. A dissenting minister spoke with a much better manner than any of us, but without a grain of sense. Then came the event of the evening. I had observed a small boy with bright eyes who had been fussing about and taking notes. This child, who looked about nine,

though I believe he is over ten, then got up and made a most effective reply to Lake. Some of his arguments were excellent: e.g. Lake had said that Lewis XIV.'s power would not have lasted long. Mactaggart replied that a simoom does not last long, but this would be a poor reason for not averting it if possible. Altogether the child showed a most remarkable critical power. About the most precocious thing I heard from him was his answer to the question 'Which side do you take in the Eastern war?' a question I put to him on the way to town next morning (he was coming up for an exeat). He said, 'Really it is such a very large question that I cannot form an opinion about it.'"

*On a schoolboy's diary (confiscated at Cranleigh)*<sup>1</sup>

"I wish we could understand and sympathise with boys' feelings and hopes and fears. It is so difficult to get at them. We should not like to live with grown people who habitually concealed from us all that they thought and felt, and yet we have to live on these terms with boys, and because we are conscious of knowing and being able to do so much more than they, we hardly give them credit for knowing or feeling anything."

*Intensity of Child Life*

"One thing grown-up people fail to realise about boy life, especially children's life, and that is the intensity of it. We ourselves get so phlegmatic. With us nothing very much matters. But with the young everything matters, and that intensely. So there is a strong life of hopes, fears, likes and dislikes, friendships and quarrels going on, which the master little suspects."

<sup>1</sup> The diary is transcribed in full, but is hardly worth quoting.

*The Child's Mind*

"The child-mind is a delightful thing in the ideal, but practically it is a nuisance. It goes on wondering who is the biggest man in the world, &c. &c. It never seems to have any grist to grind, and goes on turning and turning as if in a hurricane, and no sense results."

*Boys in combination*

"Assemblies of boys are like elements in chemical combination. The mixture has properties which are totally absent from the component parts when asunder. A and B may be quiet, gentlemanlike boys when apart, and yet together they may be a pair of unruly, unmannerly little cads."

*Child Nature*

"22. 3. 87. The life of children, how little we understand it! Except the cord of love, there seems little to unite us with them. Our aims are so different, our estimates so different, our interests so different! One of the child's main objects in life seems to be imposing its own will on those about it, and this will which the child is always contending for is the merest caprice, and formed no grown-up person can say why. Without experience one could hardly believe what a constant warfare the child wages in getting its own way. That the way of the grown-up person may conceivably be better never comes into the child's head. The child feels the grown person to be stronger, and it learns to submit without the least show of resistance, just as we submit to the weather. But the judicious, loving elder does not like to be always opposing, and is afraid of crushing the child's free action, so we naturally let the child have its way wherever we can.

Then we come to a point where the child's will would cause great inconvenience, perhaps risks that cannot be faced. Then comes the tug. If the child is not coaxed to attend to something else, it sets up a howl and makes itself almost intolerable.

"Our children have never gained anything in this way, and they mostly understand when they have pushed their own will as far as they will be allowed, but at times they turn 'naughty,' and the childish 'I shan't!' has to be met by *force majeure*."

*A school anecdote*

"12 June, '87. B. Tower told me the following. He hates boys eating in school, and has a regular punishment for that offence. For a long time he had had no case of it, when one day a boy just in front of him worked his jaws in a way that seemed unmistakable. 'You are eating,' said Tower. The boy did not deny it. 'Bring me what you are eating.' The boy produced from his pocket an old-looking slab of cocoa-nut ice. Tower was angry and pitched in pretty hot, at the same time setting the regulation punishment. After school the boy came to him privately and said, 'I wasn't eating, Sir.' 'I saw you,' said Tower. 'No, Sir, I was getting my teeth right. I have false teeth.' And Tower found that the boy had confessed to eating and taken his punishment rather than confess to the form that he had false teeth."

*Children and Mothers*

"10. 1. 89. A healthy child has boundless activities both of brain and limb. To the adult these activities seem energy wasted, to be let alone or positively repressed as resulting in mischief. The mother alone seems provided with an instinct which enables her to understand and direct the energies of

her offspring. The sober old cat is not irritated by the restlessness of her kittens, and even condescends to romp with them at the expense of her own dignity; but when the kitten upsets the milk-jug the cook goes for her with the broom. It is disastrous that in 'society' the mother has little to do with the children. How can the wretched nursemaid, whom I pity from the ground of my heart, supply her place? In school children are kept quiet, and this is probably the very worst thing that could happen to them."

## DORA AND OLIVER

*A Study of Child Life*

The following chapter includes, with a few unimportant omissions and condensations, the life history of two children from their birth to their seventh and fourth years respectively, as set down day by day in the Note Books. It hardly needs preface or comment. It makes, indeed, no pretence to scientific accuracy, and cannot on this score take rank with the child-studies of Parez or Preyer. Quick had no knowledge of physiology or of psychology in its modern developments. On the other hand, it has an almost unique interest as the study of a close observer and original teacher on his own children, to whom he was able to devote a large portion of his time, and on whom he tested his own educational theories. We cannot but regret that his observations on Oliver are not set down with the same minuteness and regularity as those on Dora, so that in the record (what was anything but the case in real life) the boy seems but a foil to the girl.

"7 Feb. '83. Before making another entry in this book, I wish to record my feeling of gratitude to our Heavenly Father that He has suffered me to have my own child in my arms. My little daughter is in the sixth day of her separate existence — individual existence I should say. May God preserve her."

"30 April, '83. Theodora is now  $12\frac{1}{2}$  weeks old. Already she begins to take notice, and has done so for three weeks at least. At first the child can do nothing but cry, and seems to have to learn even how to get its mother's milk. It gives no sign that it uses its eyes. Dora first seemed to *hear*, for she very soon started at any sudden noise. At about one month she began to start at the light. She now

makes pretty, cooing sounds when she is happy, and she laughs [?]. Some sort of connection of ideas is already established in her mind, for she leaves off crying when she turns to her mother's breast, and does not wait to touch it. She has a great aversion to dressing or undressing, though she likes her bath. She knows what is going to happen, and directly a string is untied she begins to scream. What surprises me is the time she will give her attention to any object that pleases her. I have held up a handkerchief or a bracelet and danced it about where she could see it, and she has fixed her eyes on the object and kept them fixed for five or ten minutes. That she looks at the thing and is occupied with it is certain, for when I move it she follows it with her eyes. She now understands following with the eyes, but not moving the head to increase her field of vision."

"1 May, '83. At three months she stared and laughed at a bracelet for over a quarter of an hour, in fact till I was too tired to hold it up any longer. She is now getting to turn her head so as to keep the object in sight."

"19 May, '83. At  $3\frac{1}{2}$  months I am struck with the vast amount of exercise she takes. She will keep hard at work for nearly or quite an hour throwing about her arms and kicking out first one leg, then the other, at the same time that her arms are at work."

"23 July, '83. Dora is within a week of six months. She has learnt to play, and at times in playing she laughs heartily. I observe that now and then she discovers she can do something new, and the discovery seems to please her and she practises it a good deal, *e.g.* she learnt a process of prolonged spitting with a bubbling noise, but when she had practised it for a few days she seemed to forget it again. The same with a prolonged *e...r* in her throat. It is odd to find accomplishments gained and lost again at so early an age.

"It is strange, too, that at so early an age she seems to



have fits of violent passion. When her mother tries to put her to sleep at night she sometimes begins to thrust her fists into her eyes, then throw herself about violently, and then take to screaming, and this she carries on for an hour or so till tired out."

"24 Nov. '83. I wish I had taken more notes about Dora. It would be interesting to observe how soon a child shows righthandedness. Dora is now just ten months old and her righthandedness is as complete as ours. She lets a ball fall to see it roll along the floor, and if it is put in her left hand she always transfers it to the right before she lets it fall again.

"The chief facts I have observed are her interest in *hearing*; she does anything she can to get sound; next her constant examination of everything by touch, and the constant occupation of her hands. The sight is not the principal sense. Next her interest in animals and her delight in seeing the cows.

"When about five months old she thought it a great joke to put out her tongue and wet her mother's cheek, and when she had done it she laughed a roguish little laugh that was like a burst of sunshine. But by degrees she ceased to laugh, and then would not perform the trick at all."

"27 Dec. '83. Dora at eleven months. She gets on by such imperceptible advances that I chronicle little and yet the progress lately has been great. For the last month or so she has looked for sympathy from those with her. It is a grand step when the child, on seeing anything that greatly pleases it, turns its head to look into mother's or father's face and see if she or he is looking and enjoying the sight too.

"The growth of the conscience too is a most interesting study. Some animals, dogs at least, become very conscientious, and a dog knows directly when he has done wrong. But I do not think that the dog ever tries to assert its will, or ever gets angry when its will is thwarted, as the child

does. Dora, from about the age of ten months, has not only shown a desire at times to clutch at the table-cloth and pull it, but in doing this she looks up at us with a mischievous smile that shows she knows she should not. We say 'No, no!' seriously, and sometimes she gives up the attempt, but at other times she perseveres, and then when she is taken from the table she frowns and kicks and screams malevolently. There is a distinctly human element in this."

"27 April, '84. She is now nearly fifteen months old, and for the last ten days has walked alone. The eye has now become the leading sense, though a little while ago she cared more for sound than sight. Still she is much pleased with sound, and dances and sings to herself when I play the fiddle to her. She has become very sharp in recognising things in pictures. She knows the picture of a 'quack-quack,' and when a new picture was shown her with very small geese in the background, she spotted them directly. When awake she is never at rest, and she is ever handling things and naming them. Fur is a great delight to her, and she cries 'Poo! Poo!' (puss) directly she catches sight of anything furry. She is very proud of any new garment, and calls our attention to it. She has a great notion of attracting strangers, especially men. Her temper is at times violent, and reproof makes her angry but never penitent. She is, I think, less of a romp than she was. Her talking is backward, and she begins words only; 'Br' stands for 'brush,' 'bitten,' and anything that begins with a b."

"22 May, '84. To-day I, for the first time, heard Dora (fifteen months old on the first of this month) make a sentence. Her mother went indoors from the garden. Dora called after her and then ran to where she had been.' Not finding her, Dora said, 'Mammy tata,' evidently meaning 'Mammy's gone.'

"One of the most interesting of phenomena is the ap-

pearance of what theologians call 'sin,' a thing for which the philosophers, as far as I know, have not been able to hit on a name. Dora is now nearly seventeen months. She is, of course, always wanting to go here and go there, and to grasp and handle everything within reach. The question arises how far is she to have the free play of her own will? Either one must let her do everything she can do without mischief, or must thwart her at every turn, or one must subject her to one's own caprice. I think the first course best, and this we have adopted; so she has her own way in everything except where mischief would ensue. To this necessary control she does not often object, but at times she resents it. More than this, she occasionally, though very rarely, does something because she knows it is wrong to do it. In the dining-room we have hung the barometer so low that Dora can reach it. She has got into a habit of doing things which are forbidden, not from disobedience so much as from a sense of fun: she runs to the door and then sits down and laughs, waiting for us to carry her away from it. The other day she went to the barometer, which she knows she ought not to touch. At first she looked round roguishly, but when her mother told her not to touch, she seemed seized with a fit of wickedness; she ceased to look funny, and turning to the barometer, she caught hold of it and shook it as vigorously as she could. When she was carried off she screamed violently. Here we have a case of disobedience to law just for disobedience' sake.

"In her babyhood she was far more engaging and beautiful than I should have thought possible; and, if it had rested with me, I doubt if I should have been able to persuade myself to let her grow older."

"28 July, '84. She is now near the end of her first year and a half. It is wonderful how many phases of life are passed through in the first eighteen months. Habits have been learned and unlearned, tastes have shown themselves

and vanished, things which for a time excited intense interest have been forgotten: *e.g.* a picture (a very poor one) of a canal at the top of an almanack-sheet that hangs in my study was an immense favourite with Dora. She began shouting 'Daddah, Daddah!' (*why* we never knew) and going for it directly she came near the study. Then she went for a visit to Brighton, and on coming back in five weeks she had totally forgotten it. She did not notice it when brought to the study, and she stared at it without seeming recognition or the slightest interest when it was held up to her. Some months ago her fondness for pictures, especially some pictures, was intense, but it seems much less now she knows the objects they represent. Caldecott's 'Frog he would a wooing go' was a great delight of hers, and she went through a regular pantomime, bowing, knocking, dancing, crying, in connection with it. The book having come to pieces, her mother has pasted most of the pictures in an album, but in this form Dora does not care for them. Uncoloured pictures were quite as attractive to her as coloured, which was contrary to my expectation.

"Another thing surprises me in so young a child: she seems to delight in little jokes. One standing joke of hers was to call a certain dog in one of her picture-books 'Poo' (puss) just in order to be put right. Just at present she is fond of *pretending* to do all sorts of things that have been forbidden. She has at times a violent temper, and throws away passionately anything she has hurt herself with.

"The only pictures Dora delights in now are the photographs of 'Gogo' as she calls herself.

"What a lot of observation has been given to bees! how very little to children! At present we leave the most difficult problems to be settled exclusively by nurses or even by young nursemaids.

"The first thing the child develops is the will. The

ordinary manifestation of the will is the desire to get this or that. What would be the effect, I wonder, if the child were systematically denied what it wanted? The result could hardly be good for this reason, if no other: the child requires an atmosphere of love; this denying system would hardly be possible if love to the child existed, and it would be quite impossible if love to the child were to be shown. But the child must soon learn that his will is not all-powerful. He will ask for some things that could not, and for many things that should not, be given. The ordinary plan in these cases is to divert the child's attention, and as the attention at that age is inconstant, this is pretty easily done. When no deception is practised I see no objection to this, but the humouring of the child will not always do, and he must learn that if he has been refused, the thing is quite out of his reach. My little pet has learnt this lesson, and there is seldom any dissatisfaction shown when she is refused anything. A greater difficulty arises when the will of the child simply stands on the defensive. We have been very careful not to create many *mala prohibita*. It is better to suffer some small inconveniences by letting children do slight mischief so long as they can do it with a good conscience. But Dora has been told not to put stones on the grass. She took a fancy for filling her hands with small stones and strewing them on the lawn. This was at once forbidden. Now whenever she feels naughty she picks up stones and throws them. She is then ordered to take them off and she won't. We take her hand and close it over the stone and so remove it, but this is not exactly obedience in the child, and how to exact obedience I don't know.

"Again, she will take it into her head not to say good-night: when asked she turns away her head and says, 'No! No!'. Here we seem quite powerless. I suppose we shall have to make her feel that we are displeased.

"On the intellectual side I have observed from a very

early stage memory resulting from association. After taking the newspaper to my brother in his bedroom for a morning or two, she began to clamour 'Uncle Hed (Fred) papèr!' directly she was brought to our room, and she continued for some days after Fred had left us. She was very easily taught to blow on a watch to open it, and this sequence she has never forgotten, and she still believes in it, though she has seen watches opened without blowing. I observe that she confuses between things somewhat alike: e.g. she puts a coiled-up measuring tape to her ear, expecting it to tick like a watch, and she called a grey india-rubber ball 'egg.'

"In language I have made some curious observations. For some time after she said 'cook' quite plainly she would not go on to 'book.' When told to say it she said 'boop.' Her tongue now is getting nimble, and she will try to say any word, even 'coryopsis,' but the sounds she uses with meaning are few. Her power of audition is far beyond her power of speech."

"27 Sept. '84. Dora is just on nineteen months old. She is beginning to show great retentiveness. To-day she heard someone in the bath-room and said 'Auntie Meemee' (Emily). Emily left us four days ago, so her mother said, 'No! Auntie Meemee gone with geegees. Who went with geegees?' On which Dora said, 'Auntie Meemee, Granny, Uncle Bill,' and then after a pause, 'Uncle Fed.' This was really a feat of memory, for Fred left us four weeks ago."

"30 Sept. '84. It is very interesting to observe how soon children learn to understand the conventional representation of objects or pictures. I have always thought that most pictures in children's books were too small and too conventional, but to-day Dora (just 20 months old) took a postcard and called out 'Geegee! geegee!' At first we could not think what she meant, but we found she was looking at the tiny unicorn in the royal arms."

"21 Oct. '84. She is now 21 months and has lately entered on the dramatic stage of existence. She plays at giving dolly bread and milk and making a mess in feeding her. It is very amusing to see her put the spoon to dolly's mouth and take it away again saying, 'Too hot.'"

"10 Nov. '84. The language of signs comes before the language of speech. To-day Dora saw me out-of-doors without my hat. She was at the window upstairs ready to go out. She put her hand to her own hat to protest, just as a grown person might have done.

"When she draws (scribbling is a great amusement of hers just now) she calls the pencil a pen and puts an empty bowl for ink and dips the pencil in.

"To-day she began drawing in a book and when her mother told her not to, she scribbled as fast as she could, knowing she would be stopped directly. When put out she throws things about with violence.

"She is learning the nursery rhymes fast, and a day or two ago said, 'Who goes there? a grenadier' all through by herself."

"17 Nov. '84. My dear little daughter spends a great part of her life in make-believes. This morning she got a new paint-brush and an empty bowl. Then she went to work calling out, 'Gogo paint.' Dipping her brush into the bowl she proceeded to paint the furniture. Then she came to me and said, 'Dada paint!' so I had to take the brush and paint a chair for her. We were both quite innocently and happily employed. But if instead of make-believes Dora had got hold of some real paint she would indeed have got into the world of fact, but the result would have been disastrous. So I suppose that even Carlyle would leave to children their world of make-believes. No doubt the facts of life are infinitely beautiful and interesting if we can understand them, but we can't, and if we have no material for thought but just what we understand and see into, we may in the end only be puzzled and bored, just as

Dora would be, if we set ourselves against her make-believes. This sounds a highly dangerous *Welt-ansicht* and seems to smack of the philosophy which Maurice (rightly or wrongly I know not) attributed to Mansel, a philosophy which makes God play with us at make-believes, just as we play with our children. But I suppose we must admit that in the small amount of thought that goes on in our brains we do for the most part play at make-believes, or at least take most things at their conventional value without sturdily examining for ourselves."

"24 Nov. '84. In a general way Dora (now nearly 22 months old) is very good and fairly obedient, but at times she has freaks of naughtiness. She has been told repeatedly not to put her hand in the water-jug, but yesterday in a fit of naughtiness, quite unprovoked, she ran across the room and plunged her hand and arm as far as she could into the water. When rebuked she roared, but was not at all penitent. She was rather pleased at hearing her Aunt told that she was a naughty girl, and she repeated it triumphantly. She tried to scratch her mother and then threw herself on the floor; from which she looked up and laughed. The fit does not last long, but while it is on her she seems capable of any mischief."

"26 Nov. '84. I wonder at what age dreaming begins. Dora dreamt last night of a big dog and was frightened by its barking. She cried out in her sleep, 'Dog not bark!' and this morning when I asked her she remembered and said, 'Dog bow-wow.'"

"3 Dec. '84. Dora has now at the age of 22 months reached the stage of inquiry. She keeps holding up this or that and saying, 'What dat?' Directly she wants knowledge not by  *Anschauung*  but by speech, difficulties begin. In some cases the answer must be a word, because nothing but a name or word is wanted, *e.g.* she sees in a picture-book a strange animal; she knows it is an animal and all she wants is a name to differentiate it. You say 'goat' and the answer is quite



satisfactory. But very often it is not a word but a mental conception that the child is asking for. What's to be done then? She takes up a thermometer and asks, 'What's that?' If you say 'a thermometer' you are only (as the French say) paying the child with words. Rousseau denounces the practice not without reason. Yet, as in learning nursery rhymes, words must often precede the knowledge of things."

"18 Dec. '84. Her fondness for babies is very remarkable. In the photograph book she always stops at a baby. She has a little crockery-ware baby which is a special pet. She was delighted when I played at being 'a big baby with a beard' and went to sleep on the floor. She came and kissed me spontaneously, and this she never does when I am in my own person. It is odd how strongly maternal instincts show themselves in a child less than two years old. When her aunt takes a shawl and wraps it round one of her own arms, showing her fist as a baby's head, Dora rocks it and kisses it with the zeal of an affectionate nurse.

"She already knows tunes apart when I play on the violin."

"21 Jan. '85. The first tune she has sung so that we could clearly recognise it is 'John Peil.' She can also distinguish without danger of mistake 'Poor Cock Robin,' 'Froggie would a wooing go,' and 'Daddy Neptune.' It is a lovely sight when she dances to my fiddle, holding out her frock on both sides.

"One should be very careful not to frighten children, but it is difficult to avoid it. The other day Hallam made a noise like a fowl and Dora was frightened. We reassured her, but it was an hour or two before she forgot it. She kept on saying as if for her own relief, 'Only Mr. Hallam making a noise.'"

"2 Feb. '85. Dora was two years old yesterday. She has just been in the room with me for an hour. The chief thing that strikes me is the incessant activity of the child. She is never still for a moment."

"11 Feb. '85. Apparently children do not think much of cause and effect, but sequence of ideas by association is very strong from the first. I once took out my false teeth when I was holding Dora on the window sill to open and shut the shutters. Whenever she is standing there she asks me to show her my teeth, though never at any other time.

"I observe a strongly developed notion of her own dignity already. She has fairly learned that she must obey an edict of mine or her mother's, but she disguises her submission as far as possible. If she has something in her hand she has no business with and I say 'Give it me,' instead of giving it she puts it down as far away from me as possible. Rightly or wrongly I acquiesce in this modified obedience."

"3 March, '85. She can now count properly up to three, and is nearly always right when I ask her, 'How many spots?' with the one, two, and three dominoes. My notion is not to let her know at present any number above three and to say for any higher number 'lots of spots.' It might no doubt be argued that according to the order of nature we advance to accurate knowledge through inaccurate, and that accuracy in the earlier stages is impossible, however such limits may be attempted by the elder intelligence. Even with my limit of three Dora is not quite certain. I should like to try some number cards for children on which the spots or objects taken as units should be arranged in every possible order. This of course is pretty much Grubeism."

"10 March, '85. Her temptations to naughtiness do not seem to come very often. The other day when I would not get into the cradle as she wished she took my hand and tried to scratch it. When she has done wrong she does not seem sorry, but much interested by her performance, and rather inclined to boast of it. We looked grave and told her she was not a good girl, but she only kept on saying half to herself, 'Cratch daddy's hand!'"

"13 March, '85. People seldom understand that if a

whole class of persons fall into a particular fault there must be something in the circumstances to make that fault all but inevitable. We observe nurses humbugging children and think how foolish they are ; but perhaps if we had to take constant care of children we might give way to temptation ourselves. To-day I had Dora out with me and I found how very difficult it was to get her along. There being in her no will to get on and no habit, everything that caught her eye in the hedge or road brought about a stoppage, and when she started again she was as likely to go one way as another. In these circumstances the ordinary nurse naturally thinks only how her immediate end is to be gained and does not treat the child like a sane person. Thus the child soon finds out that what it is told is often not true, and when its elders use words for deceit, it follows suit."

"3 June, '85. Dora is now  $2\frac{1}{2}$  years old, and this is the first spring she has observed wild flowers. I have just had a delightful little walk with her up the path from the Vicarage to the Union. Dora said in starting, 'Up steep hill, lot of pileworts!' and we found she was right as we went up the path. These she knew quite well. But like all teachers I wanted to get on too fast. I showed her a buttercup, which of course she called a pilewort. I observe that though she is remarkably quick in observing similarities and in recognising the same thing with alterations, she has little power of observing differences. The other day when Wadeson (ordained last Sunday) came back in clerical attire, I at first glance thought he was someone else, but Dora knew him without any hesitation. This morning when Mr Martin, the carpenter, came, whom she does not know, she saw his grey beard and said, 'Mr Punch!' as Punch has a similar beard, though no other point of resemblance.

"To go back to the walk and the flowers, I was surprised to find how many Dora knew — dandelion, violet, daisy, blue-bell — these she recognised besides the pilewort. In giving her

more flowers one was at once brought face to face with the great problem for the teacher — shall we carefully limit the area for impressions, allow very few and seek to make them accurate and permanent before passing on, or shall we do as Nature seems to do — give out a number of impressions and let them clear and classify themselves later on? My favourite plan is the first, but when a child asks, 'What's this? What's this?' it is hard to refuse the information asked for. I showed her too many flowers this morning, but I devoted myself especially to getting her to recognise the speedwell. She was much taken with the flower when I showed it her and asked the name. I told her, but she seemed to have a difficulty in remembering, and when I showed her other specimens, I had to 'wips' — whisper or prompt. I gave her a stellaria, and the longer name seemed to strike her fancy.

"Her memory sometimes surprises us. She sent a present of a little Japanese tortoise to the Lewis children seven months ago, and, though this had not been mentioned since, she spoke of it a day or two ago when she saw a similar tortoise."

"27 June, '85. Dora in general is a very good child now, but she is disobedient at times, and her disobedience is often mere self-assertion. One thinks of the humility of children, and yet children often go wrong for want of humility. It seems to Dora *infra dig.* to do just what she is told, and she obeys with a difference. Sometimes she disobeys apparently for the simple pleasure of self-assertion. A few days back I told her not to touch my fiddle-strings near the bridge. I said she might touch them near the screws; but she at once put her hand on the forbidden part. I spoke seriously to her and she looked frightened, and cried in such a piteous way, not loudly or angrily, that I was half inclined to cry too. How sad it is to come suddenly on the sterner realities of life and tremble at the abysses that seem to open before us! I do trust it will please God to make me a refuge for my darling when the abysses yawn, not the enchanter who opens them. It is

wonderful how the least suspicion of harshness in the tone is felt by Dora. I can't bear to speak of my dear little girl as wanting in anything lovable, for any being more intensely lovable it is hard to conceive in human form, but at times she asserts herself, as I have mentioned.

"Already she has a great notion of putting away childish things—'Dora does not say "thanky," Dora says "thank you."' Anything she thinks an advance, as 'father,' for 'dad,' she adopts directly. I am glad to find how fond she is of doing everything all by herself. She won't have help unless her own powers entirely fail.

"One sees even at this early age the rudiments of some intellectual failings that trouble most people. She had been looking at a picture of an undergraduate in an old book and spoke of it as a girl. I hadn't examined it, so I said, 'Dad thinks it's a boy.' She after a pause, 'Dora thinks it's a girl.' I looked at it and said, 'No, dear, Dad *knows* it's a boy.' 'Dora *knows* it's a girl,' was the prompt reply. The tendency to resist any disturbance of error as an interference with the right of property is very wide spread. Again, the mere possession of a name is often taken for an explanation—a very common form of what the French call paying ourselves with words. There was a little pocket-compass on the table: 'What's this?' asked Dora. 'A compass, dear,' said I, and she seemed quite satisfied and kept repeating, 'It's a compass!'"

"10 July, '85. The conception of number advances very slowly, and though Dora (now  $2\frac{1}{2}$  years old) can count correctly up to six, yet I don't think she has any clear conception of any number beyond two. To-day I held up 3 fingers and asked 'How many?' She at once began to count them '1, 2, 3,' then counted one a second time and said '4 fingers.'"

"5 Sept. '85. Dora (two years and seven months) is just arrived at the age of asking questions. Yesterday she asked the housemaid, who was cleaning the grate, 'Where do ases

(ashes) come from?' To-day she asked her mother the more puzzling question, 'Mother, where do babies come from?'

"She is wonderfully observant. She tries experiments to see what will be allowed. The other day she called with her mother at the C's. She was very careful to say 'Please' and 'Thank you.' When she came away she said to her mother, Dora said 'Please' and 'Thank you,' but Dora says to father 'Dora wants more.' This she said quite in a different tone. I suppose she had tried experiments on me and found I had not resented it."

"16 Sept. '85. Dora is not yet 2 years 8 months old. This seems young for a child to have an eye for the beauties of nature but Dora not only delights in flowers, but yesterday evening she became quite excited about the 'lubby colours,' as she said, in the sunset sky."

"13 Oct. '85. Dora's intonation has from the first astonished and delighted us. It has not come of imitation, for she has always spoken with much more emphasis than any one about her. But her play of voice and the admirable way in which she conveys her meaning and feeling by stress on particular words might well be envied by the greatest elocutionists.

"Another thing I have observed. Although the play of voice is so great, she at times *sings* what she wants to say, often to a known melody, sometimes to simple recitative that she invented for herself. Her memory for poetry is good, and she thoroughly enters into the meaning of what she says. Her rendering of

"Dear mother, said a little fish,  
Pray is not that a fly?"

is admirable.

"A strange mark of her acuteness is that she knows when she does not understand. She was told to-day that nurse would not be back for an hour. 'What's an hour?' asked Dora. 'The time between 1 o'clock and 2 o'clock,' said her

mother. 'You see that's what I don't understand yet,' said Dora.

"She has a great notion of adapting words and parodying. She knows 'Pop goes the weasel,' and when nurse talked to-day of popping the jersey over her head, Dora said, 'Pop goes the jersey.' I should not have expected this wit at 2 years 8 months."

"1 Nov. '85. Her taste for the beauties of nature still shows itself. Though only 2 years and 9 months she said to me to-day like a grown-up person, 'See how pretty the top of Winder [our hill] is getting.' The evening sun was just catching the snow on the top."

"14 Nov. '85. Dora has a bad cold. 'My cold is getting worse as worse,' she said to-day. She is very soft-hearted. In showing her Caldecott's 'Froggy would a-wooing go' her mother made Mrs Froggy say, 'Oh *don't* go away.' This is now too much for Dora, whose eyes fill with tears and she says, 'But he *will* come back again,' and her mother has now to vary the legend and suppress the lily white duck."

"29 Nov. '85. Dora's perception of a joke was remarkable at a very early age. Yesterday she called out to me, 'Father, bring me my spoon!' Her mother said, 'Dora, you forgot something.' 'Yes,' said Dora. 'What was it?' said her mother. We both expected 'Please,' as Dora well knew, but she determined to give us what we did not expect. 'What is it?' repeated her mother. 'Hurry up!' said Dora."

"5 Dec. '85. The greater part of the day Dora is as good as gold, but she still has her naughty fits, generally when she is tired. A night or two ago her mother, who had Oliver asleep in her arms, asked Dora who was by the door to open it. Dora hesitated; a struggle was going on whether she should obey or not. The Ahriman in her prevailed; she put her left hand with a toy in it to the handle and said she could not. Still refusing she was taken upstairs screaming frantically

with rage. Presently I brought her back to the drawing-room. Her mother told her to dry her eyes and offered her a pocket-handkerchief. Dora refused and demanded her own handkerchief. Exit a second time screaming.

"Since the above incident Dora has always been most anxious to open the door for her mother and runs to it if she thinks her mother wants it opened. This is a very sweet sign of penitence. The day after the incident Dora said, 'Sing [tell a story] about Dora not opening the door.' Her mother said, 'No, we don't sing about that: Dora was not a good girl.' Dora did not recur to the subject."

"9 Dec. '85. Her sense of fun is very delightful. To-day she pretended to be 'Mr Cockadoo,' and as she knew we should pretend to be shocked she bawled out in a big voice, 'This is a jolly field!' and then 'This is a *stunning* field!' and when we said, 'That's shocking, Mr Cockadoo,' she shrieked with laughter."

"15 Jan. '86. What a freshness there is about a child's use of language. 'Unbedient' for 'disobedient,' 'dentister' for 'dentist,' are recent creations of Dora's. One of her phrases has quite an American twang. On getting a good help of pudding at dinner she exclaimed, 'What an all-mankind lot!' It evidently came from 'While shepherds watched' &c., the carol with which she has been much taken this last Xmas."

"29 Jan. '86. We have had our first serious trouble with Dora, she has had fits of temper lately, but with admirable tact and patience her mother has always brought the child to do what was required. To-day however she was disobedient and persistently sulked. Finally her mother carried her into the nursery and whipped her. The child was a little frightened, but not the least penitent. She at length did what she had been bid (to carry a ring to the nursery) but howled all the way. It was clear that such a collision would come. Hitherto Dora has not understood that her parents' will must prevail."



*Dora at 3 yrs. 2 m.*

"6 April, '86. She is singularly intelligent for her age. She remembers names very readily and picks up new words with ease. She is very anxious to get at the meaning of words and asks about them.

"As to numbers, though she can count up to 10, she is not sure of any number of things beyond 3. She has not for a long time played at the hiding game, and I thought she had outgrown it, but to-day she said to her mother, 'I'll hide in Bradley's room and you say, 'Where is my little girl gone to?' and look everywhere for me : ' and when I played the game with her she told me all the rooms I was to look in before I found her. She has been romping away, first as 'Organ boy,' and then as 'Oliver,' and such happiness communicates itself and gives the greatest pleasure I know of. I cannot believe that all this beauty and joy will vanish like a lovely sunset and leave no trace and no result. There must be some result of good, or some good in the end greater still.

"It is hard to understand many movements of the childish mind. Why does it delight in exact repetition, even including the accidentals? Yesterday I crossed my legs and jumped Dora on one of my feet, taking her hands in mine. I happened to have a letter in one hand, so I put it into my mouth to hold. Soon after I gave Dora a second ride. When she got on my foot she said, 'Put the letter in your mouth.'"

"30 April, '86. Dora is generally a very good child, but when she does anything which she knows to be wrong she is afterwards rather proud of it than repentant. More than this, she at times tries to make out that she has done bad things which she would not do. The other day in throwing about her skipping-rope she hit her mother on the head with the handle and hurt her. The child was playing in perfect good

temper and the blow was the purest accident ; but directly it had happened an evil spirit seemed to seize Dora. Her face instead of showing concern grew defiant, and when her mother said, 'I knew my little girl did not mean to hurt me,' Dora said, 'Yes, I did !' quite fiercely."

*Dora at 3¼*

"17 May, '86. She often shows a singular power of observation and memory. The day before yesterday we showed her a cuckoo-plant flower. To-day in the fields she said, 'Here's another cuckoo.' I asked her why she thought so and she said, 'It's the leaf.' There was no flower of any kind. This was singular, as grown people do not often observe the leaves."

"1 June, '86. This too was 'cute for a child of 3¼. At dinner her mother asked me whether I would have some 'tap.' Dora asked why she said 'tap.' 'Because it's too much trouble to say tapioca.' Directly after Dora turned to me, 'Will you have some cre'? It's too much trouble to say 'cream.'"

"11 May, '86. Oliver is now nearly 11 months old. He is getting very intelligent. For some time (nearly three months back) he used to lie agaze at his own hand, close his fist, open it, and turn his fingers about, with keen interest. Now he shows signs of intending to do more than he knows how to do. He takes a ball, *e.g.*, and tries to push or throw it to his mother or me, and will even turn from one of us to try and get it to the other. He imitates vowel sounds and intervals, but except 'Dad' (without meaning) he does not attempt consonants."

*Oliver at one year*

"2 June, '86. It is delightful to see how early the generous instincts show themselves. Oliver is now in his 12th month

and for some time he has tried to share his pleasures with us. If he likes the taste of anything he at once holds it out by turns to his mother and me that we may have the benefit of it too."

*Dora and Oliver*

"15 June, '86. Dora is now beginning to perplex herself with the great problems of existence. She asks her mother how the baa-lambs like having their legs cut off. Her mother says they are dead and don't feel. 'Shall *we* die?' asks Dora. 'Yes, some day.' Dora, 'But I suppose the great God will make us walk about again? Will He make the baa-lambs walk about again?'"

"17 June, '86. Oliver now within 4 days of a year old. What restless activity there is in a child! He sets himself little problems—*e.g.* he gets hold of a tin jug, pulls the lid off, and tries to put it on again, it falls off twenty times but still he perseveres, and at last it stays. He then looks up and laughs triumphantly and expects us to join in his delight. Off comes the lid again and the process is repeated *de novo*.

"He is a great imitator and clever in the language of signs. To-day in the perambulator he took a fancy for pulling off my hat (a favourite trick of his), so he put his hand up to his own and then pointed to mine. He has a very strong will of his own and shows great tantrums when it is thwarted. His delight in cows is very intense, and he sets off moo-ing directly he catches sight of them.

"His mother to-day said he was a naughty boy, whereupon Dora came up and slapt him. When reproved she howled and was put out into the spare room roaring. Afterwards she said that when she was roaring she was sure the horse in the field watched her, he looked about so."

*Dora's First Reading Lesson*

"12 July, '86. A week ago I wrote on a slip of paper in large printing letters 'THIS IS' and on others 'DORA,' 'FATHER,' 'MOTHER.' I showed them to Dora and she was soon able to recognise all but the first, and she is not yet quite sure about 'THIS IS.' By putting them together I make sentences for her to read 'This is Mother,' &c. I want to get a small stock of words *thoroughly* learnt in this way, and then to treat them analytically: *e.g.* If a child knows 'This' and 'is' one might cover up the *Th* of *this* or put *Th* before *is*."

"26 July, '86. I find that words she is interested in she learns quickly and remembers well. She is quite on the spot with *Dora — Quick — Barbara — Strawberry* (names of cows) but *this, is, a* she does not remember."

"14 July, '86. We often think the metaphors of the 'metaphysical' poets forced and wholly unnatural, but some of them are natural to children. The other day Dora said to her mother, 'The roses have had a bath and are all wet. The sun's their towel and is coming out to dry them.' This is quite in Cowley's style."

"2 Aug. '86. Dora made me laugh at dinner to-day by a funny muddle between the subjective and objective. She fixed her eyes on a lamp-hook in the ceiling and tried some optical experiments by shaking her head. Then she turned to me, 'Just see how that thing in the ceiling looks when I shake my head!'"

"4 Aug. '86. I have this morning given Dora a reading lesson. She was not much inclined for one, but I told her we had very often to do what we didn't want to do. 'Do you have to write letters when you don't want to?' asked Dora. But the lesson pleased her very well after all.

"There is a vast advantage *to the teacher* in thus dealing with the problem 'in its lowest terms,' so to speak.

"Dora now can recognise twelve words, but she is not very certain of the *forms*: she fixes her attention on some peculiarity of, say the first letter. The M in 'Mary' got a little smudged, and Dora looks mainly at the smudge. But some words she knows, for when I wrote 'This is a cow,' she read it off straight. She is pleased when she makes out a sentence, and when she had made out 'Strawberry is a cow,' she said with great emphasis, 'And that is *true*.'"

"9 Aug. '86. One of the first characteristics we observe in young children is their delight in what they manage to do themselves, and next their desire to get others to share with them in their delight.

"Oliver (between thirteen and fourteen months) is always doing something or other, and when this morning he surprised himself by his success in putting a lid on to a box he came and pulled his mother's dress and drew her attention to it, that she might see what he had done. The use of the hands comes long before the use of the tongue. Why is almost all instruction given to the tongue, or if to the hands, only as the servants of the tongue?

"One of Oliver's great amusements is getting hold of a book and opening and shutting it. He likes pictures very well, but on the whole prefers opening and shutting the book."

"11 Aug. '86. I find the associations between the symbols of the words and the words themselves are found very slowly. Dora knows her 12 words very fairly after a month's acquaintance with them (never more than ten minutes a day), but still she is not quite safe. To-day when I gave her 'Strawberry' by itself she read 'Cow,' just like the child in Disraeli's *Vivian Grey*, who insists that A-p-e spelt 'Monkey.'

"Observing how slowly the ideas of form and sound are arbitrarily connected one gets a notion of the chief source of bad teaching. The grown-ups have got all these things

associated by years of constant use and they cannot understand, or at least realise, that there is no natural connection between them, and that the associations come very slowly even in the minds of clever children."

"24th Aug. '86. Just as in teaching children we see knowledge in its elements, so in observing them we see feelings acting without any of the cloaks which dissimulation provides for the feelings of grown-up people.

"Dora when she hurt herself to-day rushed at me and slapped me, tho' she knew I had nothing to do with the hurt that had produced her bad temper.

"Just now she wanted to look into the cupboard where I keep toys for schoolchildren, &c. I let her look in on the distinct understanding that nothing was to be taken out. She could not resist asking, however, and was of course refused. This produced a short-lived ill-temper. It's expression was peculiar. She said, 'I don't like any of my things; they are so ugly!'"

### *Dora Teaching*

"11 Oct. '86. The chief thing that strikes me at present is that the simplest intellectual acts are performed at first with much difficulty and the habit which makes them automatic is very slowly acquired.

"I have been some weeks at work with the five cubes I use to teach numbers, and by varying the play with them Dora's attention is kept up; but the only thing she can do with certainty is to count them from one to five, and even here she sometimes goes wrong. To-day I got her to make two columns, one of three cubes and the other of two, but she had no notion how many cubes there were altogether. When I said Count! she counted one, two, three, and then one, two, but  $3 + 2$  was quite beyond her.

[I was talking the other day to a National School child of seven in Standard I, who had to 'write tables.' The process with her consisted in putting down a lot of figures in columns, and then some lines crossed anyhow and then =, but the symbols stood for nothing. She could not tell me how many 12 and 1 made, and when I asked a lower number (5 and 1) she answered wrong. The marvel is, not that the children in elementary schools are bad in arithmetic, but that they ever learn anything at all. In the first stage they need good teaching and much individual attention and they get neither.]

"To return to Dora. To-day she sat in a chair and I threw the cubes into her lap, she counting them as they came. Then she threw them one by one back, and said each time how many were left, but she always counted them before she gave the number. I feel more and more that in the early stages teachers attempt too much.

"To-day I tried a new plan which had the advantage of immensely interesting the child and may be a good means of teaching. I took five pennies and gave her five, and we played 'Eggs in the Bush.' Five was to be the greatest number used. She will by this game soon learn differences up to five."

"14 Oct. '86. She still cannot get a conception of number beyond three. She said to-day about four, 'I cannot make it on my mind. Can you make it on your mind?'"

### *Dora's Lessons*

"19 Oct. '86. The old difficulty about compulsion soon crops up.

"My object has been to make Dora like her lessons. I know all that may be said about the discipline derived from

doing what we don't like, but I also know that before a child can exert its powers of observation or reflection, there must be first a willing mind, so I want Dora to like her lessons.

"But continuous attention even for five minutes requires some effort, and the effort is already becoming distasteful. I play 'Eggs in the Bush,' and 'Odd and Even,' but though these are fairly successful Dora does not yet enter into the notion of winning and losing. Then for the reading she knows about fifteen or twenty words very fairly, but she does not recognise them as we do without conscious effort, and she is at present by no means keen on making sentences or building words with printed letters.

"Shall I give up the reading for a bit and let her lose again the knowledge she has acquired? Locke's 'seasons of aptitude' are of no practical value, I think. If they exist, one could not be on the watch for them. I have 'lessons' just after breakfast, the only time when I can reckon on being disengaged."

"4 Nov. '86. Dora has considerable powers of narrative. To-day she told about a storm in which she had been caught. In her emphatic way she described the sky, 'There wasn't a bit of blue left and it wasn't white but all dark, *dark*, DARK sky.' When she had done she said, 'Would you like me to tell you that amusing story again?'

"Her confusions of words are often droll: 'When you shout and a shout comes after you've done, isn't that tobacco?' (echo). On hearing of Putney she said, 'Isn't that where the stuff to mend the windows comes from?' Dora, drawing fancy birds on paper, asks her mother to guess what sort of birds they are meant for. Her mother (after several bad shots), 'Eagles.' Dora, 'No, but you were very near that time. They are sea gulls.'"

"10 Nov. '86. 13, Farquhar Road, Upper Norwood. Dora's ideas are now in process of development by visits to the



Crystal Palace. I wish to avoid exciting her and in some ways regret for her the remove from Sedbergh, but in Sedbergh there was the *Schattenseite*, that all the poor people made a great deal too much of her and she would have got exaggerated ideas of her own importance. When we took her out for the first time here she was impressed by the number of horses and cabs and said to her mother, 'Surely it must be market-day.' Reading lessons go on as usual. She has taken to writing of her own accord and she imitates the letters very cleverly. Her drawing power too is coming on very fast."

"16 Nov. '86. The affection of brother and sister is a lovely sight. Dora is ready to give up to Oliver whatever he takes a fancy to, and Oliver shows more affection to 'Dor'—he pronounces her name so far—than to anyone except perhaps his mother. Just now Dora went out of the room and Oliver ran to the closed door and would not rest till I opened it and let him call, Dor! which he did lustily. When Dora found that he had been distressed by her absence she was *immensely* pleased and made me tell her all about it. She soon repeated the experiment, but the old boy was busy with something else and did not concern himself this time."

*Dora Reading*

"24 Nov. '86. I used to say that Dora should not learn to read early, but now before she is four I find myself teaching her. The first years of life are spent in learning things and words, and all teachers fasten instinctively on the words. Now words are signs appealing to ear or eye, and I don't know why we should not give the visible sign to children as well as the vocal. So far Dora has been much interested in her lessons. I let the words she learns, and which I write on a card slip, increase very slowly. The number now is 60. I can easily increase them in the wake of the poetry she learns with her

mother. She can now *read* the first lines of 'What does little birdie say?' Besides the words on slips of cardboard I keep a box of wooden letters. Dora chooses a word among her cardboard slips and I give her out the letters to make it. These she arranges for herself. In this way the forms of the letters are quite familiar to her. She calls I the stick, T the crossed stick, and so on.

"At first I would not let her *stand* in her chair when at work, but her restlessness is so great that I find it better to put no restraint on her movements."

"27 Nov. '86. We go through the 60 slips with her, and I see if I can 'throw out' any; that is put on one side any she fails to recognise. This morning I did not succeed in throwing out a single one.

"To-day I took a book in large type (Noah's Ark in Warne's *Little Playmates*) and she and I read together, *i.e.* I read all the words she did not know, but when we came to a word of the known 60, I only pointed to it and she said it. Sometimes she failed to recognise a word in type (*e.g.* day), I then took it from the slips, and put the slip above the printed word. She knew it then.

"*Arithmetic.* She can now make in her mind (visualise) any number up to five. It is very funny when I show her :: or :: putting up her hand before her eyes and making the number in her mind."

"18 Dec. '86. My dear old boy is very different from what his sister was at the same age. He is by no means dull, but he comes on very slowly in speech, and though he has got to say 'Up Per' for 'Uncle Percy' and has a good many sounds with new conventional meanings he prefers signs to words."

"21 Dec. '86. It is wonderful how the two children differ in character. Dora, from her infancy, has always got into a rage on hurting herself and has directed it against anyone who offered her sympathy. The boy always flies to some

one to be consoled. Both have violent tempers. Dora as an infant tried to hurt anyone she could get at. I am thankful to say this way of venting ill-temper passed before she was old enough to do mischief. *Now* her temper is not so violent and it never goes beyond a howling fit, seldom so far. The boy at a very early age showed his passionateness by going down on all fours and bumping his forehead against the floor till he was taken up. He, too, has mended and now does not get beyond howling. Dora has always resented, or at best barely tolerated, caresses from her mother or me. The old boy seems much more affectionate. His affection for his sister is beautiful, and with him she is far more loving than with anyone else."

"31 Jan. '87. One thing is brought home very forcibly, which is this. There is a vast difference between that perfect connection of word and symbol necessary for reading and the knowing the connection as the child knows it. The consequence is that when we put a child to read words which he 'knows,' every recognition is a distinct effort. This series of efforts is tiring, and should not be long continued. Besides this the reading is of necessity staccato. Dora says poetry beautifully, and she 'knows' the words of 'Little Birdie.' If she *says* the verse her intonation is all one could wish, but if I give her the verse to read, she *does* read it and it becomes staccato. So I don't see at present how sentence reading can be taught before word reading has been practised to the point of 'mastery,' and this is a long job.

"One of the Inspectors has recommended that children should be taught to read backwards before they are allowed to read forwards. This odd suggestion seems to me excellent. It supposes that the individual words must be familiar before the *sentence* can be read. If we took the child through the sentence backwards till every word was familiar, he might then begin at the beginning and read the sentence with the sense in it."

"22 Feb. '87. I have often remarked that in saying 'by heart' one goes simply by sequence of sound.

"Dora to-day said Lord Houghton's

'A fair little girl sat under a tree.'

She said it very prettily, with clear appreciation of meaning, and neither fault nor hesitation. When she had finished she said, 'I nearly know that now.' To which her mother replied, 'You quite know it; you said it very nicely.' 'Yes, but I *thought* a bit,' said Dora.

"Another poem, Wordsworth's 'The cock is crowing,' she gabbled, and when her mother objected she seemed hurt, and said, 'I knew it so dreadfully perfect!'"

"4 April, '87. Though only one year nine months old, Oliver goes through the Sicilian Mariners' hymn-tune perfectly from beginning to end, and 'conducts' with a stick all the time. It is the first case I have heard in which a child can sing, or at least hum, a tune before learning to talk. The music of the Crystal Palace has made a great impression on him, and especially the part of the 'dum-man' (drummer) and of the conductor.

"I am more and more convinced of the power of these early impressions, and also of the extreme difficulty of avoiding wrong and injurious impressions. As children are not guided by the considerations that weigh with us, we are tempted to invent irrational ways of dealing with them. They are *extremely* trying, and grown-up people think of the minute's peace and quietness, and give the child what it cries for or deliberately humbug him. The fearful want of truthfulness which we find in so many children may come from the way in which they themselves have been deceived from infancy. We cannot be too careful in convincing children that they may depend entirely on what we say to them. Even as a matter of convenience it pays in the end.

"This morning my boy wanted to take a large ivory

paper-knife down stairs. I was afraid he might tumble over it, and said, 'Give it me and I will give it you at the bottom.' The old boy knew he was safe to get it, and yielded it without hesitation."

"19 Apr. '87. Oliver is getting to understand a great deal, and he makes great efforts to talk. He says, 'One, two,' and understands the meaning of the words. The other day, when there were three things, he tried to express the additional one by repeating the 'two' with emphasis, 'One, two, *two*!'"

"23 April, '87. I have to-day given Dora her first writing lesson. There are several difficulties to be encountered. In order to put a form on paper one must have a conception of it in the mind. Children have apparently somewhat vague conceptions of the forms they try to draw, and often the error in the drawing comes of imperfect conception of the form, not from the mechanical difficulty of representing it. So before the child can attempt to draw a letter he must have a conception of the letter. This is my reason for teaching at first Roman characters rather than script. Dora is familiar with the look of her own name, so I began with Dora in letters about half an inch in height. Then comes the difficulty about holding the pencil and the position of the body, and still more of the head. These points are neglected in teaching the 'infants.' Indeed, one often sees the infants in the gallery with slates clutched in the left arm and with a scrap of slate pencil in the right hand. In such conditions a skilful writer would have some difficulty in writing well; and, though the children do get to write in this way, they acquire thoroughly bad habits from the first. I had some difficulty about the hand, and had still more difficulty in keeping the head up. Then comes, as in everything, the question, should we analyse and give the elements, pothooks, hangers, &c., or should we at first give the first word and analyse afterwards? The second method seems

most calculated to keep the child's interest and therefore attention, and this is more than compensation for some clumsiness in procedure. To-day I tried the plan of putting dots and here and there a curve with coloured pencil. Dora was more successful than I expected in guiding herself by these, and we accomplished 'Dora and Oliver.'

### *Dora's Lessons*

"10 May, '87. What strikes me most is the very slow growth of the power of putting notions together. Dora is now over  $4\frac{1}{2}$  and a very bright, intelligent child, but she has difficulty that one would not expect about very simple operations: e.g. she knows 'at.' I say 'What would "at" be if you put a hissing before it?' After a little floundering this is arrived at. Then I say 'Put "p" (I pronounce pŭr) before it.' Dora, 'fat.' 'No.' Dora, 'that,' and so on."

"19 May, '87. The driver of a sound horse, when the road is good and level and the carriage light, expects him to trot, and if the horse won't, he treats this as laziness or obstinacy, and flogs him till he does. Teachers proceed in the same way with their pupils. They require from the pupil a particular action of the mind, and if that action seems to them within the pupil's power, and the pupil does not respond when called upon, they take it for granted that the pupil is lazy or obstinate, and in some form or other they lay on the lash. But in teaching my little daughter I see that the mind is like Babbage's machine, which occasionally played an unexpected freak and didn't act or acted wrongly. To-day, after working *tant bien que mal* at the *fat, mat, rat* series, I wrote down *at*, one of her most familiar words, and she totally failed to recognise it. Now a similar

failure has often brought down a swingeing punishment even from a pretty easy-going teacher. And when a boy once gets frightened, his mind naturally refuses to act. You don't get him to think by threat of punishment; you may as well try to hurry a snail by pricking it with a pin. But Dora was not in the least alarmed, and she was not sulky or lazy: simply her mind refused to act. Perhaps it is the same with adult minds too. From some unknown cause (probably our physical state) we may be at one time quite unable to make an effort of mind that at most times would be quite easy. This is certainly so with the young, yet very few teachers make allowance for such suspended action, and with a form teacher it is very difficult to do so.

*Dora*

"15 July, '87. In teaching my dear little girl the elements, I am learning the elements of teaching. One of the first things which a teacher should learn is the amount of time and practice needed to incorporate even the simplest conceptions in the mind. In class teaching one easily makes the mistake of attributing the collective knowledge of the class to the average child in it. But when one watches the individual child one finds the slowness of appropriation quite bewildering. I have kept Dora to a small area that she might get to know the symbols for a few words thoroughly; but after all this time (over a year) there are hardly a dozen words which she recognises *without* effort; and if she is not disposed to effort, she fails with what ought to be quite familiar. This reached a climax to-day, when she stuck at *a*, though if I had asked her to write *a* she would have done it."

*Dora and Oliver*

"28 July, '87. When grown people give way to bad temper, or in any way deliberately misconduct themselves, they think it necessary to invent some kind of excuse for themselves and to themselves; but children have not this necessity. They go in for being naughty and calmly admit it. Our two children, much as they differ in most things, agree not only in being at times deliberately naughty, but also in never feeling ashamed of themselves afterwards. They mostly are very affectionate to each other, but two days ago Oliver, in one of his bad tempers, tried to bite Dora, and yesterday he boasted to his mother about it and seemed to think it a joke."

*Dora*

"20 Aug. '87. Dora composing as a printer is capital fun. To-day, when I said I should soon be ready for lessons, Dora said 'Shall I print?' *I.* 'Yes.' *D.* 'What fun! I don't call it lessons; it's like play.' I wonder where the child got her notion of the distinction between 'lessons' and 'play.' I have been very careful to keep all sorts of unpleasant associations away from the 'lessons.' To-day Dora composed, 'Dora is my little printer.' We then had finger counting. I hold up *a* fingers on the right hand and *b* on the left; and then, both being counted separately, I put them together for the sum. Dora also counts backwards pretty fast from ten. I then told her I had a book (*Miss Woods's Second School Poetry Book*) I was going to read to her from. I read her part of Tennyson's 'Brook,' which she made me read over and over again, and also Wordsworth's 'O blithe new comer,' which she asked for, as I had read it when the book



came in the other day. These pleased her immensely. I explain *some* things and words as I go along, but by no means all at first."

"22 Aug. '87. What a wide opening there is for skill in teaching, even in its simplest conditions! In teaching Dora I find more openings than I can avail myself of. To-day I tried the experiment of asking Dora, 'If you had ten letters and you gave me half of them, how many would you have left?' Of course she didn't know, so I gave her ten letters, and she went to work to divide them into two equal lots. She first got six and four; then seeing this was wrong, she took two from the six; then settled that four would be the half of eight, and finally solved the problem. She was much interested to learn that if she put together two odd numbers she would get an even, and verified the fact for herself. She gave all her attention to this, as she had to the printing, but when I followed on to some reading in the *Golden Primer*, she failed to recognise well-known words, such as 'not.' Now here was a case likely to irritate the teacher and turn him into a driver; but I knew that the little brain was getting tired, so said, 'I'll read a bit to you,' and so we read on swimmingly, I pausing for her to fill in words that she knew. These changes in procedure are very valuable in teaching. In cricket a change bowler, though not so good as the man he supersedes, often takes a wicket that the other failed to get."

"1 Sept. '87. She does not take very kindly as yet to *adding*. To-day I showed her the double four domino; she said at once 'Four, four.' 'What does that make?' 'Five.' 'Count,' I said. She did, and got the right number. 'I know,' she said, 'but it's such a trouble.'

"When I afterwards said some poetry to her she was interested as usual, and when I repeated the first two verses of 'The splendour falls on castle walls,' the 'dying, dying, dying,' was too much for the child, and her eyes filled with

tears. She was ashamed of her weakness, and tried to make out it was from 'staring.'"

"2 Sept. '87. I have now been over a year (with many interruptions) giving Dora lessons. The results, as the Code counts 'results,' are poor indeed, but I am satisfied. 'Results' in the Code sense I never think of. So in teaching to read I try to get Dora to recognise each new word. 'Can you get me to know it?' asks Dora, and I answer, 'I'll try.' Say the word is 'gets.' I take a sheet of paper and write 'let.' This Dora knows, and I then make her decide on 'et' and then 'get,' and lastly 'gets.' This of course is an easy example. The process is a *very* slow one, and I should probably find if I were teaching in class that I could not carry on my pupils all together. I don't wonder at the mechanical teaching that is the ordinary practice when I find what a demand on one's patience a single good child makes. One is constantly surprised at unexpected failures. The restlessness of children is intense. If my attention goes for an instant to a word or so I am writing for her, Dora has got hold of something—to-day a carefully sorted pile of my MS. which she made hay of."

### *Dora's Arithmetic*

"10 Sept. '87. For notation would it not be better to start with *nought*? The whole thing would then become symmetrical. Nought, nought 1, nought 2...nought 9; ten, ten 1, ten 2...ten 9, twenty, &c. I am much inclined to teach Dora on this plan and make her count thus for the present. Our awkward nomenclature between 10 and 20 spoils the perception of the decimal system."

"17 Sept. '87. I find the last experiment in naming numbers very successful, so much so that Dora from one lesson could tell any number up to 99. She calls 11 ten one, 12 ten two, &c. The whole nomenclature is thus un-

derstood, for she understood at once that 20 was two tens, 30 three tens, &c."

"10 Sept. '87. Our system of separate words on cards did not lead beyond itself quite so fast as I expected. It requires more analytical power than the child possesses. We have somewhat drifted away from it to Meiklejohn and Crane's *Golden Primer* (a capital book), which works on the 'c-at, m-at, f-at' principle, but gives junction words (of, and, the) independently of it. I should think a regular drill in the ad, ed, id, od, ud would be the most rapid way, *if the child was not bored by it*, but is not that a fatal objection?"

"27 Sept. '87. The reading gets on slowly but very surely, I think. No doubt the imperfections of our notation are many and great, but this gives an opening for the teacher's art. The grand thing is to teach the normal thoroughly *first* and then to point out deviations, all danger of confusion being stopped by thorough familiarity with the normal. To-day Dora was interested by my pointing out some anomalies. First I got her to see that we might give a vowel a long or short sound. I took *bit*, *sit*, *spit*, and showed her that we sometimes put an *e* at the end, just to make the inside vowel long, *bite*, *site*, *spite*. I then remarked that we had a lot of trouble with *a* because it had so many sounds, as I proved by words she knew, *at*, *are*, *what*. In the reading we had 'half-past two o'clock.' 'Clock' we had already got at by *oc*, *ock* (I pointed out that *c* and *k* had the same sound). The rest came out 'häff päzt,' but when she read the whole sentence she saw at once what was the usual pronunciation, and laughed at her previous mispronunciation."

"30 Sept. '87. 'Naughtiness' is a fact in the lives of children of which they themselves are thoroughly conscious. Dora makes great efforts to get over her naughtiness, and when she is judiciously treated, as she is by her mother, she very soon comes round. The great thing is to give children

*time* to recover. Very often their elders worry them to do or say this or that, and raise opposition which would be entirely avoided if the bad temper were allowed to subside. Dora *wishes* to be good. When she was unwell the other evening, and had been put to bed without saying her prayers, she told me she had not said them, and asked me to 'kneel down and pray God to make me good.' "

" 11 Oct. '87. Children are full of pent-up energy, and this energy oozes almost constantly through the fingers.

" It is impossible to keep Dora's hands quiet. One minute she has pulled open a drawer and is ransacking the (to her) not very interesting contents. The next she has got hold of my pencil and broken the point; next she has seized on a book I was reading and extracted the marker. In all this there is not the smallest intention to do mischief, but simply an effort to justify the instinct to do something. Strange that this instinct has been so persistently neglected by the teacher !

" There is a striking passage in Emerson's essay on Education where he compares the patience with which the naturalist waits and watches with the impatience of those who have to do with children. Milton speaks of haling and dragging our choicest wits to an asinine feast of sow-thistles and brambles. This language was not too strong then, and, I am afraid, would often not be too strong now. But is there then to be no haling and dragging of the young? If the young don't want to come our way, are they to choose their own? I have a difficulty with Dora even in the short lessons that I give her, only an hour after breakfast. Writing she likes, reading she tolerates, but she is bored by anything to do with numbers. Should I drop the counting altogether? "

*Dora*

" 15 Oct. '87. I have had a good proof to-day of the value of giving a child something to do. Dora has not been

in good form lately about her lessons, and to-day at breakfast she had one of her queer attacks of general ill-temper. No doubt grown people are subject to like attacks, but they suppress them or invent some pretext to excuse them. But the child does not see any necessity for this, and to use Mrs Poyser's simile, it is like a clock that strikes not to show the time, but because there is something wrong in its inside. Dora was intolerable at breakfast, and I dreaded the prospect of lessons. However, I thought I would try, and instead of the ordinary routine I set her to work at her printing. She quickly recovered her temper, and all went smoothly."

"28 Oct. '87. I have not lost faith in the 'method of investigation' as the true method for intellectual training, but I quite despair of its ever being adopted by the ordinary teacher. It *seems* so fearfully slow. I have worked at Dora's reading with great advantages, but at present I have not had any rewarding success. That the children have remarkable memories is shown by the way in which both of them remember the names of animals and birds pointed out to them in their picture books. But Dora has never shown any remarkable memory with the signs for words. I began with words written on cards, and hoped to analyse these when they were well known. But the foundation seems laid in quicksand. Dora never seems to recognise *any* word easily. To-day she failed with 'not.' Da hört alles auf! as the Germans say. I thought, too, we had reached the stage when she would be able to recognise words, not as the symbols of things, but the symbols of sounds. To-day I tried, but the failure was deplorable. In 'better' I got 'bet,' but failed utterly with 'ter.'

"No doubt the ordinary teaching, which one may call 'the method of the crib' (the teacher acting as a crib directly the pupil sticks), will continue to be the ordinary method so long as human patience retains its present limits.

And yet it's a pity. We want the young to use their wits and become able to find their own way, not to drag them along as if they were born blind like kittens.<sup>1</sup>"

"1 Feb. '88. Dora was five years old to-day. She is fanciful and capricious, and has never shown a child-like respect for the superior knowledge of her teacher. Anything that she can *do*, and do *by herself*, she takes an interest in. Like Oliver, she resents being helped. She is clever with her hands, and her writing is quite remarkable. She has just written 'Dora is five to-day. This is Dora's birth-day' so well on the blackboard that any one coming in would have supposed it to be the writing of a grown-up person. But with her reading she comes on very slowly. Her poetry she remembers, though she does not now care to hear it or to hear anything new. She still keeps up her love of 'pretending.' Yesterday we started on a new game which worked very well. She was a girl teacher and I was a little boy. She held up fingers and asked me 'How many?' She was very much pleased when I said wrong, and she corrected me promptly. She also wrote on the blackboard words for me to read. She afterwards told me the story of 'Puss in Boots.' She has only heard it once, and her reproduction of it was wonderfully good. Much might have been published as it stood if I had taken it down in shorthand."

"28 Feb. '88. The great mistake in teaching children generally comes from the notion that the mind is strengthened by trying to do something that it cannot do easily. Grown people find they can't make progress without effort; they therefore wish to get effort from children. This they do by trying to force children to do what the children find distasteful. I don't say that children should never have to do what is distasteful, but I do say that the mind of children *cannot* be

<sup>1</sup> ['Before teaching a child to read we should teach him to see.' Rousseau.]

exercised on what is distasteful. When the task is distasteful to the child the teacher enforces nothing but mechanical action, either of voice or hand, which may produce mechanical aptitude, but certainly does not exercise the mind. The commonest cause of the task's being distasteful is that it is just beyond their power. Later on, the task may be distasteful, because it is too easy, but this is not likely to happen with the very young. When the child shows no eagerness and his attention runs away from what the teacher proposes to him, the teacher should always carefully consider why this is. There was a stage when Dora 'did not like' her lessons, but this has long passed away. Dora thinks we have more 'larks' than lessons, and I certainly take pains to keep her amused. We grown people, elderly people especially, don't feel inclined to take as much bodily exercise as is good for us; but it seems provided that little bodies should get plenty of exercise, and without taking constitutionals they are on the go all day long. Probably in the young activity of mind is provided for no less than activity of body. The teacher has to guide the activity and cannot do this by force."

"20 March, '88. Dora is now greatly delighted with 'map-geography.' I have a big wall map of Europe. This I put on the floor and orient accurately with a compass. Dora then asks questions about the countries, rivers, &c. She remembers a great deal that I tell her. She is interested in any country that she can connect with anything in her life. Italy, *e.g.* (though she resents 'the boot'), becomes interesting for her from the Italian organ-grinders who come and say 'Grazie signorina,' when she gives them coppers. The art of teaching informative subjects is simply the art of making pleasing associations. 'To them that have shall more be given' is the law in the kingdom of knowledge. To-day Dora asked what the word 'Lapland' was on the map. I did not much want to tell her, as I thought it would be a mere name, but as she asked I said 'Lapland.' 'Oh,' said Dora, 'we have a Lap-

land bunting in the bird book. Do you know they put in birds, if they have been only seen in England once or twice?' And then she found on the map which way the bird would have had to fly to get to England."

"4 April, '88. We hear a good deal about the tenacity of children's memory. I should like to have more definite facts than I can find in any books on pedagogy. I myself remember a great deal that happened before I was five, things that I can never have heard of from others. Dora's memory is strangely capricious. She remembers the names of all sorts of queer geese in the book of ornithology. Per contra, she could not remember ever having heard 'White sand and grey sand,' though for a long time she was very fond of the round. Hastings, where we were for six weeks two years ago, has quite passed from her mind, sea, boats and all."

"9 April, '88. Her notions of numbers are gradually forming, but very slowly. She can add two pretty easily, but subtract two she cannot. I am convinced that number notions are formed far more slowly than teachers suppose, and the ordinary gabble of words prevents them from seeing this."

"14 April, '88. W. H. Payne maintains that Rousseau is wrong in making children's powers and children's likes and tendencies differ so widely from those of grown people. According to him the difference is more in degree than in kind. But I am struck more and more with the difference in *kind*. No one but those who associate closely with children would believe what an immense amount of their lives is spent in dramatising. Dora has gone on for months every morning as the printer's boy 'George' or as she sometimes says 'George Albert Dodge.' The other day when printing she said in a bold voice, 'Printing is a nuisance, Sir;' I was somewhat vexed and said, 'I don't think it a nuisance.' Whereupon Dora said in her sweet childish treble, quite different from the other voice, 'Father, shall I tell you why I said that? It was only for something to say. I did not really meant it.'"



"18 Aug. '88. Dora by 'composing' with her 25 bowls of letters is getting to spell many words nicely, tho' I don't give her reading lessons now. She is getting to interpret sounds as indicated by letters, and the plan on which I started her has been abandoned. I am inclined to think that our spelling is uniform enough to establish a regular system, and then variations from it must be noted. We every day 'compose' the day of the week and month. To-day 'eighteen' presented difficulties. I told Dora that the Germans call 'eight' *acht* and that we used to pronounce the word with a guttural.

"We afterwards went to numbers. Dora is now very clever in counting backwards 1-2 ; 1-3-2-1 ; up to 20. She also gives the odd and even upwards and downwards very well. I afterwards let her count in actual money, gold, silver and copper. She is very fond of this and knows all the coins. 'To seek the useful in everything,' says Plato, 'is unworthy of a freeman.' I should alter this into 'to think *first* of the useful, &c.' But the concrete involves the abstract and the abstract must be evolved from it. Dora gets to know about money. This may be 'useful'; so much the better, say I ; but that is not what I go for. Through this counting of money she learns a great deal about numbers, and I hope to evolve many truths from the coin counting."

*Oliver's First Lessons*

"19 Oct. '88. For the last five days Oliver, whose three years and four months is nearly completed, has had lessons. His eagerness is delightful. I have begun with writing and he has gone over with a lead pencil his own name 'Oliver,' written in red. He is beginning to get a little command of his pencil already.

"In numbers I find he is quite safe up to *two*, but has no notion of anything beyond, though he is supposed to count up to five. When I show him three counters, he can't tell how

many, nor can he count them. He is a thoughtful boy and has all his wits about him."

*Dora*

"19 Dec. '88. Dora, though generally a good girl, has fits of a defiant mood. To-day at dinner she took a great quantity of salt, which she had been told not to do. Her mother told her not to take so much. *Dora*. 'You took a lot just now.' To this her mother made no reply. *Dora*. 'Why don't you say Never mind what I do, you do what you're told? That's what I expected you to say.'"

"27 Dec. '88. My attempt to teach Dora without coercion is at the present stage (she is five weeks short of six) a deplorable failure. I have done everything I could think of to make her lessons of about 45 minutes a day pleasant to her. This has to all appearances succeeded till quite lately, but now she has taken a notion into her head that she 'doesn't like lessons,' and she sets herself deliberately to resist and give all the trouble she can. Her writing, of which she is proud, she does — writing poetry she knows by heart; but she soon breaks down and never tries to do her best. Then she takes to gymnastics, as she calls it, that is she wriggles and twists about and refuses to attend to anything. When I tell her to do and say anything she purposely takes what I say in a wrong sense and endeavours to annoy me by doing or saying the wrong thing.

"This extremely unamiable mood produces the worst results all round. Of course it is impossible to teach the child, and I must send her away, which is just what pleases her, or I must insist on some perfunctory work. We seem to have arrived at an *impasse*. I trust that a way out of it will be shown me."

"29 May, '89. Dora is now getting very clear notions of numbers, counting always by tens and not using eleven, twelve, &c. She also thoroughly understands fractions, but not the

truth that  $\frac{a}{b} = \frac{ma}{mb}$ . I keep this out of sight at present. She draws squares and circles and understands about angles. She had a little difficulty in getting the notion of an angle, but at length made out for herself that the length of the sides did not affect the size of the angle. By the way, our nomenclature 'triangle' 'rectangle,' is very confusing."

"27 Dec. '89. Dora (now within six weeks of seven) told me to-day that she used to be puzzled by the line

'And thinner, clearer, farther going,'

as she took farther for father. 'Now,' she said, 'I've made it out; it means 'further.'"

"She has come across the philosophical difficulty about phenomena, and asked her mother, 'How do we know that we see things alike? How do I know that if a rose looks red to me and the leaves green, it looks the same to you?'"

### *Dora and Oliver, Arithmetic*

"21 March, '90. To-day Oliver (four years seven months) asked me what I could not tell him. 'Father, how many thirds make a half?' My boy is very intelligent in his counting (for which I use counters or money), but I should say not at all abnormally intelligent, and I am extremely careful not to stimulate thought. So I told him I could not tell him yet. Then I had a talk with Dora (seven years one month) and told her Oliver's difficulty. This made her eager to find out; so we got a sheet of paper, crossed it exactly down the middle, and then in thirds. Dora now saw that the half was made up of a third and half of a third. With her compasses she then measured the half of a third and found it was a sixth. She discovered further that the third was made up of two-sixths. This brought her to the fact that a half was three sixths. I told her nothing. It may seem odd that a child of seven can learn

in this way, and still odder that a man of nearly 60 can. But it is a simple fact that I had never grasped the ratio  $\frac{1}{3} : \frac{1}{2}$  before, as that of a third to a third and the half of a third. The human thinking machine would act at a much greater advantage if it formed clear conceptions of elementary ideas before it took to symbols."

## TRAINING OF TEACHERS

*Rollin's Method of Teaching and Studying Belles Lettres*

"In reading such books as this one cannot help being struck with the little progress we make in the art of teaching. Take *e.g.* the simple matter of exercises. Rollin gives reasons why the study of language should begin with : (1) reading an author, (2) having it explained by the teacher, (3) last in order, exercises. His reasons may be good or bad, but schoolmasters know nothing about them and start their pupils in language almost at random. T. K. Arnold wrote a useful book for Latin Prose and got a name. Schoolmasters therefore adopted his *Henry's First Latin Book* and his *First French Book*, &c., books which for *beginners* are intensely absurd, even if the books were better and kept to the high-ways of the language instead of bewildering the beginner by taking him into by-paths. Yet some people (M. G. at Cranleigh) put boys to begin even French with his book or a book like *De Fivas*.

"I shouldn't grumble if headmasters had thought about the subject, knew the different ways in which a language may be begun, and deliberately preferred such a plan as this. I might differ from a headmaster who adopted such a plan as beginning with *De Fivas*, but I am not infallible, and I would by all means have him exercise his own judgment, but what I grumble at is that he has not judged at all, that he knows nothing and cares nothing about the various plans which are open to him, and so adopts any book that he finds in general use, and quotes in his defence the practice of other people, most of whom are acting as unintelligently as himself."

*Training of secondary teachers*

"Temple's plan was to come and take a form in the presence of a young master. The form-master never knew when he was coming. He just came in, said he should take the form, and went on, the form-master looking on. Sometimes Temple did not stay more than half-an-hour, and left the form-master to finish the lesson. When Temple had paid several such visits and let the masters see how he had taught, he would come and look on himself and afterwards give hints to the master about his teaching. Arthur Butler did the same at Haileybury and found that his masters liked it. Bradley's plan at Marlborough was to have elaborate reviews and to enter a carefully written report touching all weak points in a book which was kept in the Common Room. One great advantage of this plan was that a new master, by reading this book, could find out the sort of things in which forms failed. Of course such a plan would be valueless unless the reports were more exactly correct than I should have thought possible."

*A Proposed Training College*

"17 March, '75. On Monday I was at a meeting at Sir J. Kay Shuttleworth's about a training College. There had been previous meetings, and I had been at two of them. In the days of the Endowed Schools Commission the Commissioners had pressed on the Trustees of the Betton Charity to let some endowment go to a Training College. The Trustees did not see it and the Commission was moribund, so the correspondence ceased. The present Charity Commissioners have all the powers of the Endowed Schools Commission, and Robinson is one of them, but there is a change of tradition. These Charity Commissioners have hitherto always had to get consent of trustees, and a certain Sir James Hill

(model official person apparently) seems inclined to let the more stringent provisions of the Endowed Schools Act be a dead letter. We saw the Commissioners, but got little by so doing. In their written answer they coolly propose that *we* should tackle the Trustees.

"On Monday we found as usual that there were all sorts of opinions as to what should be done. Sir J. K. S. has drawn up a sort of double-barrelled proposal, but whether we should attempt to get up a College for ushers or for men who have taken high honours at Oxford or Cambridge seems a disputed point. At present we are writing for the advice of the Head Masters' Committee.

"The more one goes on in life, the more one is struck by the boundless ignorance of people. There were we (Lord Lytton in Chair, Sir J. K. S., Percival, Abbott, Faunthorpe, Brereton, Tufnell, Eve, Dr Rigg, myself). We had met to consider a scheme for a Training College for secondary masters. In the middle of the discussion Tufnell said casually, 'By the way, what have they of this sort in France?' Sir J. K. S. didn't know, but thought it didn't matter: 'French education was in ruins.' I muttered *École Normale Supérieure*, but not very loud. Like most Englishmen speaking a foreign language, I avoid false pronunciation as much as possible by not pronouncing the words loud enough for anyone to understand them. Nobody else volunteered information or seemed to think further information desirable. Even to such men 'France' apparently was synonymous with 'the continent,' and nobody said that there was another nation whose educational system is supposed *not* to be in ruins."

"1 May, '75. On the 29th there was the meeting of Sir J. K. Shuttleworth's Committee with the Head Masters' Committee about a Training College at the University or elsewhere. What we wanted was an expression of opinion from the H. M.'s that something ought to be done for training men before they were intrusted with a form in school, but

bodies won't move without a leader, and somehow no headmaster there took a very keen interest in the matter, Percival excepted, and he writes very much better than he speaks. The Masters said they had considered the thing over and over before, and had come to the conclusion that nothing could be done. On the whole they seemed rather bored, and were simply obstructive.

"But it seems to me that, whether one considers the question *a priori* or *a posteriori*, one must conclude that the present state of things is intensely bad. It is easy to show *a priori* that a man has a great deal to learn before he can be a competent and clear-sighted teacher. And if one considers the men that our present system produces, one cannot help being profoundly dissatisfied. Although our public schoolmasters are men of the highest education and of marked success in intellectual studies, they hardly any of them know or care anything about the intellectual side of their profession. All their energy goes into petty details, and they care for nothing else. Some few of them have outside intellectual pursuits, but most are too hard worked to do more than simply amuse themselves when school-work is over....

"To put a senior classic without any preparation to teach small boys Latin is like setting Joachim or Millais down to teaching beginners the rudiments of music or painting. And in one way the artist or musician has a great pull over the classical scholar. They can inspire enthusiasm by drawing or playing for the learners, but the fourth form would not be much impressed by Hallam's construing to them or making verses for them."

*Waste of power in teaching through ignorance of  
the teachers*

"The great weakness of school systems is that the forces do not act precisely in the same direction, and in no country



is this want of force so enormous as among ourselves. As for system we have none, and whatever is done is done with immense labour. We are of the race Mr M. Arnold has nicknamed 'Hebrews,' people who think everything must come all right if they mean well and keep pegging away. Force is the great thing, we say: don't let us waste time in overnicety about its direction. So if we take any good English school we find an immense amount of activity in it, activity of the masters, that is. Every man works his eight or ten hours a day. He glories in the amount of the work he gets through, and thinks of it as a good thing in itself independently of results. So he is quite contented if he himself is fully employed and his boys are orderly and learn their lessons. What the outcome of his instructions is, how his teaching fits in with the teaching the boys have got before they come to him, and after they rise to a higher form, he never asks himself; in fact, he knows nothing about the work of his colleagues, and they know nothing about his.

"I was once talking to an architect, and on asking him some simple question about the thrust of an arch, I found he knew nothing whatever about the matter. 'How do you avoid the danger of your buildings coming down?' said I. 'Oh,' he replied, 'we always make everything so thick that there cannot be any risk.' In other words, he wasted a prodigious amount of force in everything he built just for want of knowing where the forces should be applied. And this he did at the expense of his clients. In a similar way our schoolmasters lavish force, but the loss in their case is partly their own, partly their clients'."

*Examination of Teachers*

"If we allow, as I think we must, that some first-rate teachers would do very badly in examination, and that some of those distinguished in the examination would make very

bad teachers, we may be accused of instituting tests which are really no tests at all. But in point of fact these examinations are not instituted as tests, but we think that anyone who wishes to teach may well prepare for this examination, and we think every teacher would be the better for doing so. The bishops insist on all candidates for their examinations (all Cambridge candidates at least) having passed the Voluntary, and no one is admitted to the Voluntary till he has attended certain lectures. Of course a carper might have said, 'Here is a pretty test for Holy Orders—have you attended so many lectures? If not, you are unfit to be ordained.' And of course the bishops and the Universities would have replied, 'It is true a man's fitness is quite independent of the attendance at these lectures, but we think candidates for Holy Orders will be benefited by attending them, and so we impose the condition on all who wish to take Orders.'

#### *Teachers' Examination of College of Preceptors*

"I am now looking over these Teachers' papers. There is a good deal of stuff and verbiage, but somebody is sure to say something sensible. The English is generally very bad—full of long words, or slipslop, or both. One has such expressions as 'tables without legs to,' 'on purpose to writing,' used instead of 'for the purpose of.'

"One of my questions was 'The uses and drawbacks of the black-board.' Most take arithmetic as the subject to illustrate their use of the black-board, and incidentally show much bad teaching. *Not one* of them suggests drawing lines or other magnitudes and subdividing them to show the meaning of fractions. They write 'the rule' or work a sum with copious explanations.

"I asked about the effect of marks on learning and teaching. The latter effect the teachers don't seem at all conscious

of. Only one has said that marking makes the teacher more attentive to the individual pupil. The fact is, marking has a tremendous influence over the teaching. It tends to convert the teacher into an examiner and exacter of work. In one way this is good; it tends to stop the 'copious explanation' style of teaching; but in another way it is bad, for in his effort to mark fairly the master is driven too much on exacting memory-work only; other work cannot be knocked off and docketed with the same certainty. Then again, marks keep the teaching to the matter in hand and prevent the teacher, who is brimming over with knowledge, from divagations. *Per contra* marks often act like a strait-waistcoat and prevent all activity, even of the healthiest kind."

*Training of Teachers. A debate*

"Feb. 10, 1877. Last night I was at Abbott's, where we had the first dinner of the London U. U.'s.<sup>1</sup> The subject was 'The Training of Teachers.' Abbott spoke in favour of preliminary instruction: (1) in the history of education, (2) in mental physiology, (3) in class drill, (4) in class management, (5) in ways of teaching. He cut down his details too much, and the instances he gave were pet dodges of his own which other men might not take to. The best illustration he gave of the need of younger masters being looked after was his own early correction of composition. He nearly rewrote the boy's copies of verses, &c., and the consequence was, not merely that the corrections were useless, but positively mischievous. The boys couldn't take in all, so they took in none, and the amount of correction discouraged them. No doubt young teachers, especially if they are energetic, fall into many such mistakes as these; but if they are sensible men a

<sup>1</sup> A small club of London schoolmasters who met at each others' houses for symposia, in both senses of the word.

hint from a supervising superior would put them right. So far, then, these mistakes prove merely the need of supervision for the young teacher. Fitch gave an account of Training Colleges, and said that trained teachers were far superior to others as teachers, but that they were narrowed by being so separated from people of other pursuits and interests. He gave an amusing account of the commencement of training in this country. Bell's system at Westminster was to make the candidate teachers take their places in the lowest forms and work upwards, going through every stage themselves. Lancaster, in the Borough Road, did not require this. B——, a School Inspector, differed from Fitch about the superiority of trained teachers. He heartily wished, he said, that the Training Colleges would give knowledge only, and would not attempt to teach teaching. The consequence of the attempt was that all the trained teachers had their cut and dried methods, by which the Inspectors were perfectly sickened. They always began a lesson in the same way. If it was grammar, they asked, 'What is grammar?' If it was an object-lesson, they began by showing a lump of coal and saying it was opaque, &c. X. said he had learnt a great deal by being a supernumerary at Uppingham, where he took different forms and talked over the lesson with the form-masters afterwards. *En parenthèse*, I asked B. what he thought of Fearon's book on School Inspection. He said it had been sent him by the Education Office, but he had not read it. Every man has his own way of doing things. The book would take him two or three hours at the most to read; he has it sent him from the office, and yet he has not interest enough in other people's ways to care to read it. Much improvement seems impossible so long as young men are so entirely self-satisfied that they find nothing to learn.

"But the event of the evening was a speech from Walker, late of Manchester, now of St Paul's. Walker is a great force,

and he embodies in an intelligent form all the mistrust in training which shows itself unintelligently in most men. His speech was somewhat after this manner. 'I must say I am profoundly sceptical of any benefit to be derived from training. It is not of the least use lecturing young men about teaching when they have had no experience of the thing itself. I am sure I have learnt much more from what Dr Abbott has said this evening than I could possibly have learnt from it if I had not been a great many years teaching. And I am inclined to think that harm is often done by what is called training in teaching. At Manchester I had among my assistants some first-rate trained masters, but there was a mechanical completeness about their teaching which was very deadening. Whatever was the subject, they had the whole thing completely at their fingers' ends, and when they had gone through it one felt the thing was done with, and one never wanted to hear of it again so long as one lived. There was no growth in the knowledge they implanted. It did not in the least inspire the desire for further knowledge. An intellectual man from the University might seem very inferior in teaching power, but the boys' minds in the end were more awakened by him, and there was endless power of growth in the man himself: he was not finished off like the other men. Then as to class drill, we may have a great deal too much of it. Really good, inspiring teaching is perhaps impossible with what is called by trained schoolmasters perfect order. I have found a good deal of seeming laxity of discipline in the forms of the very best teachers. I think, therefore, that a man who has the activity of mind and the general interests which our best Universitymen have will do better in the schools themselves without any artificial system of training.'

"So far Walker, and as he was by far the strongest man there (Abbott might beat him by agility, as in the P. R. a light weight might sometimes get the better of a heavy weight,

but in strength W. is the better man), as W., I say, was the strongest man present, he had what seemed an easy victory. Abbott indeed objected with good effect that the deficiencies of our present trained teachers come, not from their knowledge of methods of teaching, but from their want of extended knowledge and culture. For my own part I sincerely want to get at the truth of the matter, and if I find myself opposed to Walker and Hutton, who doubt 'whether there is or can be a definite and teachable art of teaching as distinct from a thorough knowledge of the subject to be taught' (*Spectator*, 10 Feb. '77), it is because I see crying evils in our present practice, and when things are intolerable as they are, we should not keep harping on *a priori* objections to all attempts at improvement. I say the objections are *a priori*, because we have no experience of men or women who are both highly educated and also trained as teachers. A boy or girl learns to read, write and cipher in our elementary schools, is then put to teach other children all day long for three years, then has knowledge pumped in as fast as possible in a training college and issues forth the trained teacher. With a young person so brought up we compare a man who remained at a public school under really intellectual teachers for five or six years, and then had this teaching continued for three or four years more by the ablest men at the University. It is discovered that the poor certificated master is much more narrow in his intellect than the University man, and we jump to the conclusion that this narrowness must have been caused by the one thing he has had and the other man has not had—instruction in methods of teaching. So our dread of the 'pragmatic and pedantic class' is really an objection *a priori*. I am not prepared to say that no one would be made pragmatic or pedantic by pedagogic technicalities, but if there is any risk of the kind I think we should encounter it rather than go on as we are. No doubt the badness of the teaching in our lower middle-class schools

and in our girls' schools comes from the want of *mental* training, not of scholastic training in the teachers, and no amount of scholastic learning would make up for this; but I think these teachers would teach the better (or less badly), and would have a more intelligent interest in their profession if they received some instruction in it. Perhaps this instruction should not be given *at first*. Walker's best point was that the mind is not open to receive knowledge about a subject till it has some acquaintance with the thing itself. I fear that Mrs Grey, who is apt to stick to the best possible instead of the best obtainable, has not arranged for the best possible even in this case, for her students are not to be allowed to earn money while students. I should wish the learners to be teachers from the first, but they should have plenty of time and they should work under supervision and should see teaching. Every large school might have a young teacher or two attached as supernumeraries, and they might work under different masters in turn."

*Cambridge Conference on Training of Teachers*

"28 Nov. 1877. I have been to Cambridge to-day to attend the discussion in the Arts Schools. Lately I have been so firmly impressed with my weakness as a speaker and of the horrors endured from bad speaking that I had meant not to open my lips. But I was so struck with the pooriness of the speaking that I broke my resolution and spoke rather in a rambling fashion, as I had a large area of subject and had not settled beforehand what I was going to say. But I gain this much from the experience, that if I can get over nervousness (to-day I was not particularly nervous) and know the heads of what I intend to say, I can at all events speak up to the English average. I never yet have spoken with notes, and so tend to discursiveness. In sermons one has platitudes to fall back upon, and so extempore

preaching is the worst training possible for exercise in speaking. But enough of mere speaking.

"A memorial had been presented to the Senate urging the University: (1) to provide teaching in didactics by professors or otherwise, (2) to examine on the subject. Abbott began and spoke methodically, first on need, secondly on means. He combated the notions that the teacher was born, not made, and that training was narrowing. All this was methodically done, but without much go in it, and perhaps more entertaining to people fresh to the subject than it was to me. He then hit upon a point I had thought of, the greatly increased and increasing complexity of studies, which makes some rationale of instruction necessary. He then said that Percival recommended testing the practical skill of young masters by the state of their forms at the end of the first year. (A poor suggestion; who could test the state of a form, coming in from the University and not knowing what the boys were when the young master first took charge of them?) Abbott gave his own experience, which was that in beginning to teach in a ragged school at Cambridge all his pupils gradually deserted him. The end of Abbott's speech was the best thing in it. Bradley, of University College, Oxford, used to say that every new master cost the school an additional year's salary by his bad carving in hall and another by his bad teaching in school. Eve came next and made some good points, but jerkily. He said he had such great difficulty in getting *rudimentary* subjects well taught that his boys spent far too long time on them. Teachers should stand on the shoulders of their predecessors. Floating knowledge of the art of teaching never gets concentrated. One great use of training is that it sets teachers to think about teaching. Stuart came next. Henry Sidgwick then asked questions. There were, he said, two parts of the scheme: (1) practical training, (2) theoretical study. What theory was taught to Elementary Schoolmasters? Sharpe answered that



they were lectured on the theory twice a week. Why had the Headmasters failed to get men to train in the schools themselves? Abbott said there was so much demand that the Headmasters could not force the assistants. Hudson thought men should not be required to walk in the steps pointed out by the professor. Why not have various Lecturers, Headmasters, &c.? Abbott said this would be good, and this course had been proposed at Oxford, but a professor was also necessary. Abbott also mentioned books about education, but did not seem to know much about them. He specially praised Stow,<sup>1</sup> but did not know the name of his book. Hort said the difficulties were mainly practical difficulties. Should the University train or examine? Could the Universities train? Where were the practising schools? (Abbott said the elementary schools, but was vague.) Heitland said young teachers did not despise instruction in the art of teaching as some of the speakers had assumed. Oscar Browning spoke next—not much on the spot. The Master of St John's (Bateson) referred to Scotland, a country from which we may condescend to learn, as it is not put out of the pale *oceanò dissociabili*.

"The meeting was a frightfully unanimous one, not an orator in the room was obstructive. Everyone wanted to learn what outsiders and schoolmasters could tell them. But the whole thing was discussed too much in the lump, and with considerable vagueness in consequence."

#### *Teachers' Examinations*

"4 Aug. 1879, Lucerne. My dear Mr Hutton, I will not at present trouble 'the Editor of the *Spectator*' with any more letters, but I should like to point out privately to the writer of the paragraph on Examinations of Teachers in last week's *Spectator* what seems to me a misapprehension of his. He evidently thinks that the new examinations are meant to be

<sup>1</sup> *The Training System of Education*, by David Stow.

tests of teaching power, and he sees that the higher qualities of the teacher cannot be tested in this way, so he naturally poohpoohs the examinations. But it must have occurred to him that in *every* profession a man's excellence depends on the unexaminable part of him, not on the examinable. A general of the pre-scientific age told me the other day that the absurdity of examinations had been proved at last. Lieut. Bromhead, who showed himself such a splendid soldier at Rorke's Drift, was a man who had been plucked in his examination for his company. Since then poor Lieut. Carey, a staff-college man, seems to have lost his head at the critical moment. Now there would be obvious inconveniences in keeping parties of Zulus to rush down and try to assegai men under examination, and till this is done we have no means of finding how a man would behave in critical circumstances. But, in spite of such excellent authorities as my friend the general and the writer of your paragraph, I cannot help thinking that examinations may have their uses for all that. Examinations secure to some extent at least that the teacher has thought about what he is doing and why he is doing it; and further, that he knows the best that has been thought and done by other people. No doubt this thought and knowledge, though it will enable a man to pass a good examination, will not make him a good teacher, but it will nevertheless be of great use to all teachers, both good and bad. The good will be the better for it and the bad not quite so bad. As for telling who are the really good men, this can be done in the teaching profession, (and in every other) only, as your writer says, by *fruits*, whether the fruits be repulsed Zulus or cured patients or gained law-suits or well-trained youths. The next time the writer of the paragraph has occasion to touch on the subject I hope he will admit that examinations may have a *raison d'être*, though they do not test teaching power. Yours very truly, R. H. Q."

QUESTIONS FOR EXAMINATION OF TEACHERS

1. "What meaning do you attach to *Non multa sed multum*? Discuss its value as a principle for the teacher.

2 A. How would you cultivate the habit of continuous attention in children between eight and ten? What mistakes is a teacher likely to make in this matter?

2 B. How would you endeavour to get, and how to keep the attention?

3. Is it your opinion that if we are ignorant of two subjects, A and B, we increase or that we decrease our power of learning B by learning A? Discuss the question with reference to particular subjects.

4. A School Inspector has spoken of the infants in a primary school as 'the fag-end of the first standard.' Show that the language is inappropriate.

5. 'All intellectual teaching is founded on the perception of differences.' Discuss this with reference to two subjects of your own choosing.

6. Ordinary teaching is in a great measure taken up with establishing habitual sequences or trains of thought. Point out some instances in which this is done with good and some with bad effect. (24 B 67)

7. 'Savoir par cœur n'est pas savoir.' (Montaigne.) Criticize.

8. It has been said that a teacher should have thorough knowledge of a subject before he is fit to teach the elements. Discuss this with reference to : (a) classics, (b) history.

9. If you took a form of 25 boys in a prepared piece of construing, how would you test and give marks for preparation? If the lesson were an hour's lesson, how much time would you give for testing each boy?

10. If you had to start a class of 25 boys (average age 11) in a new language, how should you set to work? Describe

four possible ways, and give reasons in defence of the method you would adopt.

11. If a boy began a new language at 11 years old, at what stage would you have him begin to use a dictionary? How should he use it?

12. Describe a model reading lesson of one hour in a class of 30 boys who can all read fluently. Name the various aims which the teacher will keep in view.

13. What defects of the mental power are commonly spoken of as 'a bad memory'? How should the teacher endeavour to correct them?

14. How would you cultivate your pupils' power of expression in English, 1st in writing, 2nd in *viva voce*?

15. 'The people that have the best schools will be the leading people; if they do not lead to-day, they will lead to-morrow.' Criticize this assertion.

16. In what way would you begin to teach children geography?

17. Name the manuals of pedagogy that you have studied throughout, and in a separate list those you have partly read. What are the chief things you have learnt from these books?

18. In the École Modèle at Brussels all the lessons last  $\frac{3}{4}$  hr., and the children go out to play for the remaining quarter. Criticize the plan and compare some others with it.

19. Describe an ordinary dictation lesson for English. Name common defects, and show how these may be remedied. Name some variations that may be made in giving a dictation lesson.

20. How may dictation lessons be given in teaching a foreign language?

21. Suppose a form of about 12 years old had prepared and construed a piece in which were the words 'Graviter te castigassem nisi iratus essem,' and books having been closed, you were going to question with place-taking. Give

ten questions you would ask on the above words. How many and what different *kinds* of questions would you give?

22. What are the chief mistakes a teacher is liable to fall into about the correction of written work?

23. Give, by means of examples, different kinds of questions which should be asked to practise boys (age 10—11) in the four rules of simple arithmetic.

24. Describe the kinds of pictures, both with regard to subject and treatment of subject, which you would use in teaching children of 8—10 years old. How would you use these pictures? What pictures would you use with boys of 13—16?

25. Give some methods of keeping up knowledge of back lessons in: (1) Latin, (2) English poetry.

26. 'Written work, when first done, is the raw material, from which knowledge is to be worked up.' Pillans. How would you apply this to short answers (written in school) to a set of questions on geography?

27. If you were the master of a boarding-school, how would you try to know about and to influence your pupils' private reading (reading for themselves)?

28. What is tedium? How is it made common in the schoolroom? How should it be avoided?

29. What do you understand by the 'Educational effect of games'? Discuss the master's action with reference to games.

30. If you had a class-room to fit up in the best possible way, what arrangements should you make about the black-board? What use would you make of the black-board in giving: (1) a geography lesson? (2) a lesson in Latin grammar? What inconveniences arise in using the black-board?

31. Contrast the advantages of giving information *viva voce* and by the text-book. Take first the case of boys of fourteen and then of ten years old.

32. Suppose you had the management of a scholar's library for boys under fifteen, name ten books you would consider indispensable.

33. 'Knowledge dwells  
In heads replete with thought of other men,  
Wisdom in heads attentive to their own.'

Discuss this with reference to education.

34. What do you expect your pupils to learn from maps, and how? Point out some common defects in school atlases.

35. If you had to examine by a paper a form that had read the first book of Cæsar's *Commentaries*, what are the points you would aim at testing by your questions? Give a specimen of each class of questions."

*The Cambridge Lectures on Education. Meaning of 'the Theory of Education'*

"11. 4. 82. The Training of Teachers is just now in a critical state with us. My own belief is that the current notions of education are so profoundly false that some years must elapse before public opinion is sufficiently enlightened to tolerate anything of the kind. The Cambridge scheme seems on the point of falling through; and this is surely not to be wondered at. The British public is ignorant and indifferent. Many parents look upon the ordinary public school course as the natural and inevitable thing for youth, just as a milk diet is for infancy. The parent has no concern in the matter except to pay the school bills. The public, then, is quite satisfied. And the great bulk of the teaching profession is satisfied also. The ordinary headmaster can see little amiss in the system which has produced *him*. So it is only just a few of the most active-minded of our schoolmasters who see that things can't remain as they are, and who wish therefore to ascertain what changes would be best. When neither the public nor the teaching profession at large feel the need of any training of teachers, we must not expect young men and young women to be before the rest of the

world, nor must we expect a very needy class of people to spend money in obtaining qualifications which nobody requires from them. Still, when a few able, active-minded men keep hammering away on the same nail, the said nail does show a tendency to intrude, and so at Cambridge and elsewhere they have got people to assent to the proposition that 'something ought to be done.' As the *esprits remuants* naturally take the lead and seem to speak for others as well as themselves, a few of them were considered at Cambridge to be 'the headmasters,' and those two or three *esprits remuants* in Cambridge succeeded in getting something done 'to satisfy the headmasters.' Lecturers were appointed on the History, Theory and Practice of Education, each lecturer to give fifteen lectures and have done with it unless reappointed for another year. The fee was to be £30 for the fifteen lecturers plus students' fees. As I was anxious that a good start should be made, I persuaded Fitch and Ward to join me in making the first year's courses free to all comers. In these circumstances I led off in the October Term of '79 with an audience varying from 80 to 100, but of these only some dozen were men. In the Lent Term Fitch lectured with very great success. He had throughout his lectures about 100, and there were as many men as women to hear him. Ward has a fair number, I believe, but not so many. The next year the students had to pay a guinea fee to each lecturer, and this destroyed the audience at once. This year, when Ward and I have been again lecturing (Ward lectured last year on Theory, Daniel on Practice, and Browning on History), the audience has been only ten women, and of course the whole thing has been pronounced a failure. Very likely the Syndicate will not be reappointed, and the University will give the thing up altogether. The examinations may perhaps be carried on without any lectures. The University of London has established an examination for teachers, but only its own graduates are admitted to it. Thus things

stand at present. I have now got a letter from Birmingham asking me to advise upon a scheme there. 'What can they do for training of teachers?' At present people have not considered the subject enough to know what a vast amount there is to do in it. Dr Ridding banters heavily about Cambridge examining in *the* theory of education and the examinations turning out to be examinations in *no* theory. It is very hard to say what he or people in general mean by 'theory,' but suppose we take it to mean our conception of what the educator has to effect. This conception is two-fold: first a conception of what the young ought to become, secondly of the share which the educator has in bringing this about. On both points there is at present much uncertainty in our minds. We all have *some* notions which are mostly the traditional notions of the class to which we belong, and these notions, however vague they may be, we never try to clear up by study or earnest thought. Indeed, many people think it safer to have nothing but the vague traditional theory. If we try to form any clear conception of what we want the young to become and of the share education has in forming them, we shall be getting theoretical and shall be likely to leave the high road and be lost in some neighbouring bog. And this fear is not quite so absurd as it at first appears. Take a simple case. The elementary schoolmaster's theory is supplied to him from 'My Lords' in the Code. He is told that his pupils must be brought up to 'pass' in the three R's. He accepts the theory and goes to work accordingly. But supposing this theory does not satisfy him: suppose he thinks out what a boy of twelve should be and how his previous training bears on this: suppose he finds that he should be truth-telling, generous-hearted, should have his will disciplined to do his duty without supervision, his intelligence trained to think and think rightly about what he is doing, his eyes trained to observe accurately, and his hands to work handily. If



the schoolmaster gets any such notions as these, he may set to work to produce different results to the results demanded by the Code, and possibly he may have some success according to his theory, but fail according to the theory of Whitehall. Dr Ridding has said in his letter to O. Browning that a young master does not want theory; *that* is settled for him in the system of the school to which he becomes attached. Here of course Dr Ridding has a somewhat different conception of 'theory' to mine. He means rather conception of what to do than of what the outcome should be. It is obvious that the young teacher must accept the established system and not attempt innovation. Here of course Dr Ridding and I are entirely at one. But though a young master must accept all he finds, I don't think it should be on the 'Open your mouth and shut your eyes' principle advocated by Dr Ridding. If he is not at first to trouble himself about school theory, in other words, if he is not to think what education ought to do or what is the tendency of the system he is engaged in, he will probably soon get accustomed to routine and lose his eyesight as horses do when they work in the dark. I agree with Dr Ridding that young masters do not want theory to tell them *what* to do, but they want it to tell them *why*. A young surgeon might be guilty of manslaughter if his theory led him to try treatment of his own devising; but I suppose none of the eminent men in the profession would adopt the same line as Ridding and say, 'The young practitioner does not want theory. Let him dose his patient in the usual way and ask no questions.' Still I admit that the mere rule of thumb is sometimes safer than the man who seeks a theory. A thinking blockhead is far more mischievous than a blockhead who lets others think for him; and even an intelligent man, when he has determined the right end, may not hit on the right means. So there is perhaps some justification for the English dread of people who are 'too theoretical.' "

*Dr Ridding on the Training of Teachers*

"12 April, '82. There is much wisdom, or at least prudence, shown in Dr Ridding's letter to Oscar Browning.<sup>1</sup> If you wish to be aggressive with safety you should be very careful in choosing the object of your attack. Should you sally out and kick a small boy you run little risk as far as the small boy himself is concerned. But the boy may chance to have a navvy for his father and the father may appear upon the scene and return the kick with interest. It is much better to stuff a Guy which you may kick about to your heart's content. The worst that can happen to you is that your neighbours may look on somewhat contemptuously. Ridding has great aptitude for the construction of Guys, and when he has provided himself with these adversaries he shews them no mercy. Here are some specimens of them. '*The Theory of Education is to be the panacea for the schoolmaster's failures*' (Letter, p. 9). Here is another: '*Examination in a theory of education is a training for teachers superior or equal to practical acquaintance*' (p. 12). Here is perhaps the best of the lot: '*Do not let us lay the flattering unction to our souls that an examination of aspirant teachers in the History and Theory of Education will furnish the panacea for all the pains of our 'bad quarters of hours' or give the training needed to regenerate the Educator of the Future*' (p. 14). This is what Ridding exhorts us not to believe. Did anybody in his senses ever believe it? And here is a specimen of the truths of which he makes himself the champion and assumes that his adversaries deny. '*The evils expected to be remedied will not be remedied. Differences will remain between good*

<sup>1</sup> '*Examination in Theory v. Normal Schools as the Training for Teachers.*' A Letter to Oscar Browning, M.A., Fellow of King's College, Cambridge, by the Rev. George Ridding, D.D., Headmaster of Winchester College. Winchester, 1882.

and bad teachers, clever and dull ones ; differences in vitality, vivacity, sympathy, resource ; differences in temper and patience ; differences in knowledge.' Why doesn't he go on — All your vaunted theory will never seriously affect the multiplication table, and in spite of all your assertions I maintain that read what books you may there will still be more daylight 'in June than in December.'"

*Letter to Mr MacCarthy on Training Teachers*

"15 April, '82. I have written a letter to MacCarthy in which I maintain that not only do we want professors of education, but that the field of labour is so great that it should be divided among several labourers. 'First we want men of insight to examine into the true theory of education—that is, as I understand it, to inquire what human beings ought to become and how much of this may be effected by education. . . . Next we want men who will make it their business to find out what course education is taking on the Continent and in the United States (General Bureau of Education—some account of it). Some people say, What matters to us the experience of the Continent or the United States? Their system of education may be good for the Germans or the Yankees, but the conditions of life are different abroad, so they want a different system. But in point of fact the conditions of life are different *here* to what they were when our present system of education took its present shape. When I went to Cambridge 30 years ago the classical and mathematical triposes were supreme. Since then everything has been upset, including these triposes themselves, by the incursions of new knowledge. What has happened in superior education will happen in school education too. Frederic Harrison has been shewing in the current number of the *Fortnightly Review* how all the conditions of life have changed more in the last hundred

years than in a thousand years previously. In times of changes like these we need men with brains and knowledge to examine what changes are going on and to shew how education may be adapted to meet these changes. If we will not observe the course of things in other countries we shall have to follow up in the rear and learn in the most expensive way possible—by our blundering.

“‘But besides needing men to think and men to turn the experience of other nations to our profit, we want men to shew us how best to do what we are now trying to do. Young teachers may have an immense deal done for them by any skilful teacher who will take pains with them at starting. Dr Ridding thinks that lectures are no substitute for experience, except in the case of non-university men or feeble university men. *I* don't think they are a substitute for experience in any case whatever. But an instructor of teachers may shew them how they may profit by their experience. With his advice they may get to observe properly and to be conscious of their own defects. It is one of the greatest mistakes in the world to suppose that *all* practice makes perfect; it is only *right* practice that does this; wrong practice may be worse than none. The young teacher's danger is lest he should settle down into a groove of wrong practice which will soon make his work easy to him, but will prevent his improving. A capable man put in charge of young teachers, acquainting himself with their objects and efforts, and at times seeing them teach may do an immense deal for them.’ So far I have quoted my letter to MacCarthy. I think a professor or instructor of teachers, normal master or whatever you choose to call him, might undertake to instruct a number of young men and women teachers. He should have free access to the classrooms in which they teach and should visit their rooms and be present at an actual lesson as often as possible. He should find out by private questioning what the teacher is trying to do. He should (of course in private) point out where

improvement is needed. He should get for his students opportunities of seeing good teaching. He should sometimes lecture to them, at others have a discussion class to which the students should bring short papers to read on some set subject, and these papers should be criticized by fellow-students and the professor."

*A Proposed Chair of Education in Mason College,  
Birmingham*

"13 May, '82. Mr G. Dixon has forwarded me objections to the establishment of a Chair of Education in the Mason Science College, advanced by some of the masters of secondary schools. Objection 1 is that there is no agreement about principles, so whatever the professor taught would be condemned by some acting teacher. No. 2, the new professor would be a 'theorist,' not a practical man or experienced schoolmaster. No. 3, the professor would want to attend classes in secondary schools, and this the headmaster would not like, as it would interfere with order and discipline.

"Now all this comes to a cry from established schoolmasters, 'Let us alone!' There is no agreement among schoolmasters: this is true enough, and what is the inference to be drawn from it? Not surely that one principle is as good as another, and that each man should go his own way without question.

"There was a time when there was less diversity of opinion than now. 'Education,' said Dr Johnson, 'is as well known and has long been as well known as ever it can be.' When one thinks of these words one sees the tremendous change that has come to pass since then. Chaos has come again, or rather what was taken for solid rock has proved mere quicksand, and it is now an open question with English teachers what are educational principles, or whether such principles can exist. But this chaos must be very injurious to their pupils.

Principles of education, I suppose, are truths of human nature which point to particular practices in education. If we can get principles established they will be of immense value to us. There are no doubt a great many teachers who have sham principles or no principles at all, and if the professor can lay down true principles these will, of course, be rejected by masters who have got into a groove of error. But if nobody is to teach truth till everyone is prepared to welcome it, there is small chance of improvement in any department of art or science. But the professor may teach error. No doubt he may. Some physical sciences have an established body of truths which every professor knows and teaches. This is not so in education, but in this respect education does not stand alone. Even in medicine, though it rests on the physical sciences, very little is established beyond dispute. The theory and practice of the doctors of to-day differ very widely indeed from those of the doctors 70 or 80 years ago. Possibly as the doctors now think their predecessors were in error, so the doctors of the future may think our doctors in error. But nobody contends that each practitioner should dose his patients in his own way because the heads of the profession may be in error. What is felt is that every doctor is bound to know the best that is already known or at least thought, and that if the country practitioner makes mistakes through following the teaching of men like Jenner and Gull, he would make fifty times worse mistakes if he refused to learn from them and set about inventing his own system or dosed away without system of any kind. Of course if the professor of education is a blockhead and does not know or does not teach what is held by the best authorities, he may do simply harm, but this is true of professors on every subject. But the scheme of the professorship supposes the professor to be an able man, who has made a thorough study of such thought about education as the human race has already accumulated, and besides has a knowledge of the best practice both in this country and the other

main countries of Europe. It is neither more nor less than throwing up all hopes of improvement to say that such a man can do nothing to save teachers from false principles or no principles, and to establish true principles which may by degrees bring the right order into our present chaos.

"To consider the second objection, that the professor will be a 'theorist.' The general notion, so far as I have been able to discover it, is this: teaching is an art; an art can be learnt only by practice, so the theorist, the person who talks about the art without perhaps being able to *do* anything, is worse than useless. In reply to this, I should point out that bearing on every art there are two kinds of knowledge: First, there is the knowledge of the principles which underlie the art. Secondly, there is the knowledge of the best methods of practice. These two kinds of knowledge should be very carefully distinguished. When people talk about theory they generally mean the knowledge of underlying principles, though sometimes they confuse with this another meaning of the word, according to which theory is merely hypothesis or conjectural explanation of phenomena. But taking theory in the proper sense of the word, it is obvious that when an art is quite settled, theory may give little practical advantage to those engaged in it: *e.g.* nobody would play the violin better for knowing the theory of harmonics, or would swim or row better for having made a study of the laws of fluid pressure. But the art of teaching is not so simple or so settled. The practice of schoolmasters differs very widely indeed, and in determining between different possible modes of action an appeal to principles may enable us to determine the right practice. I am absolutely certain that if English teachers had ever thought of principles many school books which have had or have a great vogue would never have been tolerated in any school-room. So the professor must be a theorist in this sense that he has studied principles and knows how far the principles of school teaching have been settled by the great thinkers.

"But the knowledge given by the professor would not be knowledge of principles only. He would have made a study of the best methods of practice. To teach an art something very different is required from skill in practising the art. We have all great skill in speaking English, but if we were suddenly set to teach a foreigner, we should not know how to go to work. We do not know how we learnt, and so we cannot direct the learning of others. In other things when we do remember how we were taught, we do our best to put the pupil through a similar course. But this remembrance, though much better than nothing, is not enough to set the young teacher on the best practice for him. It is different in two ways: First, it is a remembrance of one way only, and that perhaps not the best. Secondly, it is a very imperfect remembrance; for in learning an art, say riding or drawing, our mind is engaged in understanding and carrying out the directions of the master, and we do not observe the sequence of those directions, and of course do not remember it. And yet everything depends on the sequence. The young teacher then requires to be instructed by someone who has thoroughly studied the method in which the exercises should be conducted and the order in which they should come. Experienced and skilful teachers often know this by a kind of habit which has become their second nature, but they may not have any notion how to direct others in the art. The objections assume that the professor would not be an experienced teacher. I think he should have had experience in the school-room, but experience is not the only thing wanted. Besides being able to practise the art himself, he must know how to direct the practice of others."

*Psychology and Training of Teachers*

"2 April, '84. Courthope Bowen and others (myself among them), are too apt to say, 'You must thoroughly understand the being on whom you are to act and then your work



will have a scientific character.' To this it may be fairly answered, We *cannot* in our present state of knowledge understand scientifically the being we have to act on. The doctors even do not know much about what goes on in his body, though as they can cut him up after death and examine his body they know what the body is. We teachers know much less about what goes on in his mind and as we have no chance of post-mortems we can't find out what his mind is. So our only approach to science must be by way of experiment, and as yet very little has been satisfactorily settled. By all means let us go on observing and experimenting, but young teachers cannot be allowed to try fresh experiments. By reading books such as Bain's *Education as a Science* I can't fancy any teacher would be much the better. A good book on the subject (Sully's *Psychology*, just out, looks to me promising) would very much alter a teacher's attitude of mind with reference to his work, that is, in his thinking hours. When he is at work in the school-room he would very likely forget all about psychology. From whatever cause (ignorance most likely) I have got little light from psychology on actual teaching."

### *Cockiness of the Inexperienced*

"'A poor thing, but my own,' may be a wise feeling when we have done our best and the thing cannot be improved, but it is mischievous if we take a pride in things simply as ours when we ought to change them or at least try to improve them.

"My little daughter, who is just two years old, seems to have a touch of the latter feeling already. When her mother shows her how to hold something she will take it sometimes another way and say, '*I do it dis way.*' One laughs at this in a child, but it is no laughing matter in a man. Yet young teachers don't seem to have the least suspicion that *their* way is not quite so likely to be the right way as the way recom-

mended by those who have been trying to find the right way for many years.

"I was lately in the company of a set of young masters, very good fellows, who took an interest in their work, but it did not seem to have occurred to them that they could possibly have anything to *learn* about it. I mentioned a good way of setting 'lines' so as to avoid injuring the handwriting, but not one of them would listen more than civility required. Like Dora each said, 'I do it this way,' and didn't seem to think that any improvement was desirable or even possible."

*The Historical Theory of Education*

"6 Aug. '85. In the preface to Polack's *Brosamen* (a German schoolmaster's Reminiscences, just sent me by Mr Hope Moncrieff) I read:—

"'Was du ererbt von deinen Vätern hast  
Erwirb es, um es zu besitzen!'

"'Die geistige Erbschaft tritt sich also schwerer an als die klingende. Und doch beruht auf diesem Erbprozess die Zukunft der Menschheit. Verschmähen wir dies Erbe, und will jeder von vorn anfangen, dann werden wir über Adams Kultur nicht weit hinauskommen. Die menschliche Kultur ist ein historisches Produkt. Ihr stetiges Wachstum liegt in der treuen Verwertung des geistigen Erbes unserer Vorfahren.'<sup>1</sup>

"'This is all sensible, but we must bear in mind that to start afresh, whether we wish it or not, is absolutely impossible. If

'What from thy fathers thou inheritest  
Win for thyself to make it truly thine.'

'Intellectual property, if we are to believe Goethe, cannot be handed down so easily as pounds, shillings and pence. And yet on this transmission depends the future of the human race. If we despise this legacy and determine each of us to make a fresh start, we shall not get much beyond Adam's stage of civilization. Civilization is an historical product. It depends for steady growth on the faithful employment of the intellectual patrimony bequeathed to us by our ancestors.'

we go on in the happy-go-lucky fashion of English schoolmasters, we inherit and pass on a number of practices which have often owed their origin to mere accident and many of which fresh circumstances have rendered inexpedient : e.g. when no literature was studied and little literature existed save that of Greece and Rome, it may have been well to spend much of a boy's early years over abnormal inflections of Greek nouns and verbs, but when the study of other things virtually supplanted in many cases the study of Greek for all but a few scholars, the old practice of grinding away at abnormal Greek inflections became a tradition that could give no rational account of itself. This is a gross case, but it shows the sort of thing I mean. Well, then, we must receive an *Erbschaft*. Shall we take to it intelligently or unintelligently? Most English schoolmasters answer by their deeds if not by their words, '*Unintelligently* ; if once you begin to examine into the meaning and object of what you do, you get theoretical and moony ; you are tempted to try experiments and are sure to make mistakes. Just do what others have done before you. They have got on well enough, and you may be satisfied to do as well as they did.' But this recommendation cannot now be so easily carried out, for now the supremacy of the classics has passed away the tradition of the classical teachers cannot be carried on in its entirety. So we want someone to guide young teachers. It is true they cannot well criticize to much purpose till they have had some experience, and unfortunately they generally get so overworked at first that they have no time to look at anything till use and wont has blinded their eyes. We shall never get good teachers till their work is made light at first and they carry it on under intelligent supervision."

*The Products of Untrained Teachers*

"22. 8. 85. I have just spent half-an-hour in examining young P., a lad of fourteen, whom I examined two years ago.

He has been over two years at the Grammar-school. In Latin he had done parts of Cæsar, book 1., but he could not find anything he could construe to me when I handed him the book. I gave him 'In Britannia pericula dominorum non sunt tanta quanta in Hibernia.' This completely stumped him. He could not make out *dominorum*, and said it could be no part of *dominus*. In arithmetic he had been 'up to practice' and had done all practice and decimals, and last quarter he came out second in his division. But when I tried him he asserted £0.25 to be £25 and then 25s. I asked him to give me a multiple of 10 and he answered 2, and then declared that 10 had no multiple. I wrote down ' $\frac{3}{14}$  and  $\frac{3}{7}$ , which is the greater?' After long hesitation, he decided  $\frac{3}{7}$ . 'How much greater?' I asked. This made him doubt whether his answer was right, so he corrected himself to  $\frac{3}{14}$ .

"The explanation of this fiasco is simple. A young Oxford man is good at gymnastics; he is therefore engaged here as gymnasiarch, but by the terms of the agreement he has also to take some of the mathematics. Nobody seems to have asked if he knew anything, and nobody supposed that he had any preparation for teaching. In these circumstances he is handed over a number of boys to do what he likes with. Apparently there has never been any attempt made to give the boys any arithmetical conception or to see if they have any."

#### *A Letter to S. H. Butcher*

"29. 1. 86. I am just answering a letter of Prof. S. H. Butcher. I say that for training three things are needed. The student teacher should

"1. See good teaching and school management. (Even seeing a variety of poor teaching and management would be useful.)

"2. Do some teaching himself under the direction and supervision of a good instructor.

"3. Study books on education and teaching, not necessarily for examination, but for the light they may throw on his work.

"N.B. He must have *time* for study and observation, so he can't earn anything."

*A Sermon on a Text from De Quincey*

"'Without an art, without some simple system of rules, gathered from experience of such contingencies as are most likely to mislead the practice when left to its own guidance, no act of man nor effort accomplishes its purposes in perfection.' . . . 'A limited process submits readily to the limits of a technical system; but a process so unlimited as the interchange of thought seems to reject them.' — De Quincey on Conversation.

"The art of teaching is, as I believe, an art which has this in common with most others, that he who would learn it cannot learn it from rules, and at the same time cannot learn it in advantageous conditions without rules. Of course it is no small matter that can be reduced to a technical system. There are some games so simple that with a little good instruction anyone may become a proficient. Do this and do that and results so and so must follow. But games of this kind are very poor things. All the higher games are found to have a certain mechanical part for which rules and coaching are useful, if not essential, but the higher developments are altogether above rule. Yes, but these higher developments, though not reducible to rule like the mechanical part, may be impeded by faults of mechanism that have come from neglect of rule.

"W. P. S., with whom I have been staying, says that training would get teachers into a groove, and that the man who has to find his own way of doing things finds the best way for *him*. If this is so, teaching is the only art in which no advance is possible, and accumulated experience is valueless. I do not know why the originality of the teacher should be

considered either more precious or more delicate than the originality of those who practise other arts. A groove is, I take it, a fixed course of procedure. Now in the early stages of an art, when the mechanical part is being acquired, we want a certain fixed course, and if we leave the learner alone he will to a certainty get into a fixed course or groove, and that a bad one. Suppose we find that a young person has a great talent for music. Do we give him a musical instrument and keep instruction from him for fear of spoiling his originality and getting him into a groove? By no means. Even the greatest geniuses need instruction from masters who will give them the rules drawn from the experience of many generations. It is quite true that the tradition may have got to some extent divorced from fact, and the genius may in the end have to depart from it. The Pre-Raphaelite movement was a protest against wrong tradition. But the P.-R. brothers had to walk for a time in the traditional road, and so must all beginners. The notion that the young teacher alone should learn nothing from tradition seems to me absurd. He cannot at first find his own way, so he must fall back on the very defective tradition of what he remembers when he was a boy. A really able man with no guidance but this may in the end make a very good teacher, but even he will probably never be so good as he might have been with more advantages. I know a man who never learnt the piano, but by natural ability and great industry has got to play classical music. Musicians who watch his fingering 'stare and gasp,' and consider the way in which he masters the difficulties that arise from his ignorance of the proper method truly admirable, but after all these difficulties would never have existed if he had had proper instruction, and thus the same amount of ability and energy would have made him a far better player than he can now by any possibility become.

“ ‘In my own early years having been formed by nature too exclusively and morbidly for solitary thinking, I observed

nothing. Seeming to have eyes, in reality I saw nothing. But it is a matter of no very uncommon experience that, whilst the mere observers never become meditators, the mere meditators, on the other hand, may finally ripen into close observers. Strength of thinking, through long years, upon innumerable themes, will have the effect of disclosing a vast variety of questions, to which it soon becomes apparent that answers are lurking up and down the whole field of daily experience, and thus an internal experience which was slighted in youth, because it was a dark cipher that could be read into no meaning, a key that answered to no lock, gradually becomes interesting as it is found to yield one solution after another to problems that have independently matured in the mind.' — De Quincey.

"This bears on a most interesting question, What are the conditions necessary to render experience instructive? People say, 'Turn your young master into the schoolroom and experience will teach him.' Will teach him what? It will certainly teach him to get through his work *somehow*; but it will not teach him the best way, and moreover he will have no eye for some of the most valuable lessons his experience puts before him. Most people think experience will open a man's eyes. It will do nothing of the kind. Its tendency is rather to close the eyes of the mind than to open them. Experience often forces us into a groove — the direction of least resistance; and when we are accustomed to that we go along blindly. It is, as De Quincey says, thinking that opens our eyes, and the pressure of school work gives no spare time or energy for thought. A preliminary survey of the field, given in lectures or books, might perhaps give the young master a notion of the things he should observe. 'But this would make him too theoretical.' There must be *some* meaning in this common cry. I think it is supposed that having been taught a theory he would not try to learn from facts. But instead of having learnt 'a theory,' he may simply have had his mind

opened to investigate the bearing of facts. If he has simply got some 'views' from his instructors, his learning has been a failure; but if he has learned to think and has had pointed out to him what he should think about, his learning may have started him in the path of endless improvement. At the same time I am not quite certain about such previous instruction. Previous to experience much of it would be uninteresting, if not unintelligible."

### *The Seamy Side of Training*

"7 Dec. '86. Yesterday morning I addressed the students, sixteen in number, with Miss Hughes and Miss Freeman, at the Cambridge Training College, now at Newnham Crofts.

"Miss Hughes told of an instance of wrong kind of training. A trained mistress treated some small fault very harshly and when taken to task by the headmistress said the offence came under 'case so and so,' and this she had dealt with as directed."

### *A Criticism Lesson*

"28 March, '87. To-day I was at the Maria Grey Training School, 1, Fitzroy Square. The lessons (half-hour) had been carefully prepared and the notes of the one I saw (on climate) were very good in most ways, but had far too much in them for a single lesson. The second was on multiplication of fractions. The teacher (Miss Priestley) wrote fast and beautifully on the blackboard (a great accomplishment in a teacher). Her weakness was that little was got out of the girls. She also attempted far too much. I did not think the criticism of Miss W. and Canon D. all that I should have expected. Miss P. did not attempt to ascertain what the class already knew, and she accepted words such as numerator and denominator without asking their meaning."



## 'The cunnin' o' 't'

" 12. 1. 90. There is an article in last night's *Globe* headed 'The Fisher's Cunning.' It tells a story of a man who was considered a tolerable fisherman with the fly, but when he went out fishing with an old poacher he found the poacher caught fish after fish, when he could not get a rise. It was in vain the poacher tried to teach him. Beyond a certain point the teaching was no good, and the poacher said at last, 'Ah, Sir, I canna tell ye ony mair — ye ha' na' got the cunnin' o' 't.' In most things, especially in teaching, where heart and mind have to control and influence heart and mind, there will be some who have the cunning of it and some who have not. On what does the difference depend? In the poacher's case we have the keenest delight in the pursuit, the keenest desire for excellence, traditional knowledge probably, and under these conditions years and years of practice. How far must natural talent come in? If the poacher had in early life shown no aptitude for the business he would probably have given it up; but natural aptitude brings no amateur up to the standard of a good professional; and when circumstances lead a man into a pursuit as a professional, whether it be billiards or racquets or poaching, he does not often fail for want of natural aptitude.

"Why is the standard of excellence so low among even professional teachers? It is, I think, because they will not take pains enough. Except practice they are without the qualifications which lead to the poacher's excellence, intense delight in the occupation, intense desire for success in it. When these things are absent, practice more often prevents excellence than leads to it. Excellence, I think, is usually obtainable by people with fair natural gifts who devote themselves for years to an earnest effort to excel. But there is an excellence beyond this which wants an additional element, viz. genius. No amount of effort would make a man an orator like Bright, nor an

animal painter like Landseer. The element of genius we may leave out of account. It is very rare and seems to set ordinary rules at defiance."

*Mr C. S. Roundell on the Cambridge Teachers' Examination*

"Mr Sully, in his *Outlines of Psychology*, postulates for teachers practice and theory; the College of Preceptors insists on theory, leaving training to a more convenient season; Mr C. S. Roundell exalts practice, and pooh-poohs theory altogether. At a prize distribution of the College of Preceptors, he is reported to have said: 'What we require in the method of testing the efficiency of teachers is not so much the theory or science of education as the practical knowledge of the way to go to work properly in handling classes. . . . I will take the first question in each of the first two papers of the Cambridge Syndicate. 'Enumerate the chief conditions, psychological and physiological, of retentiveness.' I could not for the life of me answer the question if you gave me a week in which to do it, and if I could I do not see that either I or anyone would be a bit the better for it. They go on to say, 'What do you understand by cramming?' We all know what we understand by cramming, and I cannot see the object of putting such a question as that. I take this as a sample of the mischief of dwelling so much upon these metaphysics, these psychological and physiological difficulties, instead of going to the backbone of the whole thing, the proper knowledge of the handling of classes.'

"As it is the idea in the examiners' minds that Mr Roundell feels bound to criticise, we should inquire what that idea is. They think perhaps that they must examine in the prescribed subject and in no other. Even if an examination in the theory or science of education is as useless as Mr Roundell supposes, it is surely hard on the examiners to find fault with them for setting questions in it when the University has engaged them to

do so. What would Mr Roundell have them ask? He selects two questions and objects to one on the ground that he could not answer it, and to the other on the ground that he could."

*Training of H. M. Inspectors*

"22. 2. 79. Last night Mr Rathbone, the member for Liverpool, brought forward a motion on the subject of inspectors. He said inspectors now-a-days had no training for their calling, and he proposed that they should serve a kind of apprenticeship under senior inspectors. They might be appointed a year or two before they would be required to inspect independently, and by seeing inspection they might get to know the sort of standard adopted and the best modes of inspection. Several speakers, Mr Forster among them, urged the necessity of some training of inspectors. Then happened one of those marvellous incidents which prove Goethe's assertion: 'Der Engländer ist eigentlich ohne Intelligenz.' Lord G. Hamilton got up and said such a scheme as Mr Rathbone's could not be entertained. The cost of education was too great already. We were spending over £2,000,000 a year, and in such a state of things no proposal could even be considered which would involve an outlay of at least £2000 a year more. Besides, it was wrong to say the inspectors had no training. They were required to receive some sort of instruction for at least a fortnight (!). After this 'explanation' from the Minister, Mr Rathbone did not divide the House."

*Practising Schools*

"If you took a valuable watch to be mended and the watchmaker said, 'I'll hand it over to my apprentices, I find mending watches capital practice for my apprentices and in time they become skilled workmen,' you would probably object and say, 'It may be a good thing for the apprentices, but not a good thing for the watches, and after all we must take the watches into account.'"

## LANGUAGE

*Conscious and Unconscious Language Learning*

"There are two different methods of picking up a language, the conscious and the unconscious. Children, of course, learn entirely after the latter. Prendergast says they are wonderfully successful, and that therefore all learners should try to learn in the same way. It must be remembered, however, that learning a language is the main employment of children's lives, and that grown people cannot bestow the same amount of time and attention to it. Moreover, a child's mind is a vacuum which naturally sucks in such knowledge as the child feels the want of. The conditions are so different that we cannot infer from the child's success the possibility of the older pupil succeeding in the same way. The adult, on the other hand, has certain faculties which the child has not. The conscious method makes use of these faculties and requires the learner to do by mental effort what the child does instinctively. The child unconsciously observes and uses the analogies of the language. These analogies are pointed out to the older pupil, and he is required to apply them consciously. Still no portion of a language can be said to have been mastered till the pupil can use that portion unconsciously and without mental effort of any kind. Our ordinary schoolboy never acquires any mastery over even the commonest portion of the Latin language, so that Latin never is to him a direct means of receiving thought, still less of expressing it, but the words remain to him a kind of cipher which conceals the author's meaning till the decipherer ferrets it out by the application of certain rules. Schoolmasters say truly that the application of these rules is good mental discipline; but the fact is the average boy will not apply them. It is too much

trouble, so the youngsters take shots like the unfortunate translator of *triste loup* in Tom Brown, and spend a great deal of time upon Latin without ever learning it. The ordinary method is to ascend through vague ideas about a great many words, and through a conscious application of rules and analogies to a state in which the ordinary words of the language are known precisely and intuitively, and the main part of the language becomes a medium for the direct communication of ideas. Prendergast's method is to make the pupil enter on this last stage from the very commencement. This can be done by obtaining the mastery over a small fraction of the language and gradually adding to the province thus mastered."

*Arnold's First French Book*

"What absurd notions people have of 'First Books'! Here is a First French Book for children, and I, a man who has spent some years in teaching language, who knows a certain amount of French and has spent some time in a French family, find these exercises here and there puzzling, and on the whole well suited to my present state of knowledge!

"My own experience makes me think that nothing is done carefully by boys unless they know that it will be *immediately* looked over carefully by the master. Exercises are generally considered too much as a convenient way of keeping boys employed out of school. There is no time allotted to them in school at all, but the only real way to teach from them would be to look through a set of exercises, observe all the chief mistakes, explain about them to the form, and for or with the next exercise give some sentences that would test whether the explanations have been understood. But for all this there is *no time*. One feels one must get on somehow, and the consequence is that if ever one sets a back exercise, one finds

nearly as many mistakes made in it as the first time ; in other words the boys have learned little or nothing from their exercises."

*Learning French. A Personal Experience*

17 Nov. '69. 64 Rue Perronet, Neuilly

"I came here yesterday, sent here by Mme. Pressensé, to whom I had been sent by Butler.

"As to French, I don't find that I can start talking it at all, though I can understand a little. I don't think that Prendergast's book has given one at all the knowledge that the time spent in other ways would have done. I attribute this to the badness of the book rather than to the method. If there were any analysis of constructions on which the sentences were based, and if whole verbs were given instead of scraps, I think I should have learnt much more.

"Learning by heart. I have to-day set to work learning by heart Lamartine's lines beginning

'Ainsi toujours poussés vers de nouveaux rivages.'

"I believe I gave at least an hour a verse to it, and yet though I can say four or five verses slowly and with thought, I can't get it to run naturally at all. I learn by the sense and I have to think ahead. The words don't flow of their own accord ; I can't make them ; though as for the first stanza I have said it without book at least thirty times. There are two things which my mind retains : First, the sense ; second, the image of the word which was received by the eye. The ear is not helpful in the least, although I have from the beginning read the piece aloud. So completely does my ear seem useless in the matter that when Madame Lalot read some verses which I could have said myself the sound conveyed no meaning to me.

"Nov. 20. Here as usual one sees how not to do it. Donkin, who has been here nine months, can just make himself understood in English-French, the accent utterly bad. He seems to understand what is said and this is his sole acquirement. Every morning he does a *dicté* which is corrected by M. Lalot; he afterwards copies it, and there an end. In a page of writing he will have about twenty faults, in fact he does not seem to have any notion whatever of the written language and these *dictés* are waste of time to him, as he never examines the mistakes after they are corrected and the copy made. I see more and more the need of going again and again over the same ground, and people like M. Lalot do not seem to see it at all.

"Another thing one sees by trial is the foolishness of grammatical subtleties at starting. M. Lalot gives me a grammar, and before I know the verbs or the ordinary rules for gender wants me to get up such precious pieces of information as that *hymne* is feminine as a church song and masculine as a war song. These trifles interest people who know the language, and so they force them on people who don't know the language. L. wants me to spend time and labour on getting up such minutiae as when to write *les César* and when *les Césars*. Nothing could be more stupid. When one is tolerably at home in the language such niceties may be profitable, but they are not at first, and at the best are quite unimportant for a stranger. Yet such is the perversity of teachers that when they speak of 'grammar,' they almost always mean such things as these.

"No doubt one of the main things in teaching is to know what to teach first. Blunders such as I have mentioned above are common with all bad teachers.

"When I took some velocipede lessons in town the man gave me minute directions how to start. These were absurd when I was quite unable to ride. I have practised here on an incline where the velocipede starts of itself, and having thus got

the balance and the action of the legs, I fancy I shall soon get the starting.

"My French does not get on as well as I expected. I have indeed hardly any advantages here I should not have in England, and not liking the people puts me out of humour and prevents me profiting by the little I see of them. French seems a very hard language to understand and to speak, and unless among people whom I had some sympathy with I should never begin to talk. The Lalots are the worst people in the world for the purpose, and the French generally (and the Germans too for that matter) are so fond of the sound of their own voices that a foreigner has no chance of getting a word in. No doubt it is a nuisance to hear a man floundering about in one's native tongue, and unless they had a real interest in getting one on they would not be likely to encourage one in talking.

"I should have done better if I had had some regular instruction, but no one understands how to teach.

"I fancy I could teach better than I can learn."

### *Expression and Impression in Language Teaching*

"Of course it becomes a question whether it is worth while to try to get expression before one has given extensive impression. Expression is indeed the only proof of accurate knowledge, and I at present am inclined to think that a drill in small sentences involving the main inflections, the most common words and the usual prepositions, adverbs, &c., should be insisted on at an early stage. Against this it may be alleged that to require expression too soon wastes time. *Impression* is much easier, and when impression enough has been received, expression will come almost naturally. It is certainly very difficult to remember anything about words till the words themselves are quite at home in one's mind. It is



the same with people. I see a man passing in the street, and a friend tells me 'That man's name is Thompson. He is clerk in the Bank of England, lives in Islington and has ten children.' If I have never seen or heard of the man before, I very soon forget all these particulars. But suppose I have noticed him passing the window every day for the last fortnight, in this case the information will probably stick."

*The two schools of Language Teaching*

"Sonnenschein has a feud with the Look-and-Say Method of learning to read, and the first principles of language learning are at stake in this dispute.

"*Au fond* we have one party in favour of classifying the phenomena of language and giving the facts in order according to this classification. This was the aim of the old teachers by grammar, though they worked the system stupidly, classified badly, confused their classifications with exceptions, and often instead of giving the facts in the concrete gave rules about things of which the pupil was ignorant. Teaching facts in order should not be condemned because it has been done so stupidly.

"On the other side we have people who consider language (as Prendergast says) a sphere, so that it does not matter where you begin. Some of these would have the facts observed and classified by the learners—*e.g.* Jacotot. Others would have no classification at all in the first stages, of which school we have Ratich, Hamilton and, latest and most thorough-going of all, Prendergast.

"In teaching to read we have the first party, Sonnenschein and Meiklejohn teaching by categories—*mab, gab, fab, &c.*—and the other party telling the child the sound of each word in an ordinary sentence, and thus, according to Sonnenschein, 'reducing the English language to the level of the Chinese,

having a separate symbol for each word.' And of course it might be equally well objected against the teachers of an inflected language without categories that they would give each word a separate declension or conjugation. I can't help thinking that this objection is fatal to the 'spherical' party, at least to those who like Ratich and his followers at first make no use of categories.

"But here one observes that language teachers are divided into two other parties where we find side by side many who, according to the previous division, were opposed to one another, and also many differing who were before agreed. The two parties of which I am now speaking are those which would give only few impressions and those impressions perfectly exact and distinct, and, on the other hand, those teachers who would give a multiplicity of impressions, each impression being in itself of course weak and indistinct, and would trust to the same impression coming over and over again in different connections till it became distinct and strong. Here we find Prendergast at one with the old teachers who kept their boys a year or two in learning by heart the Eton Latin Grammar, and with Jacotot, and the rapid school while they thus lose some sphericals do not gain any of the categorists.

"I myself am naturally of the categorists and still more of the slow school; but I have found practically that the mastery plan with or without categories has its *Schattenseite*. It is slow in every sense of the word. There is nothing in it to stimulate the energy of the pupil. Jacotot somehow managed to do this and his scholars 'taught themselves,' but the ordinary master cannot thus stimulate the ordinary scholar, and if the subject is dull and is repeated *usque ad nauseam*, the pupil soon 'stagnates in the weeds of sloth.' W. W. tells me that he worked some Latin translation with his boys very thoroughly on the 'mastery' method, but finding that he could not get his boys to do a fair amount of work, he reverted to the ordinary plan and forged ahead. At the end of the half the examination

showed that his boys knew as much about what they had done in the usual way as about what they had 'mastered.'

"In my own attempts to teach German in the 'mastery' way, I seem to myself to have been as unsuccessful as Bowen has been on the other system, and that is saying a great deal."

*Doctors differ*

"E. E. Bowen, in his essay (Liberal Education), quotes with approval the proverb that one learns to speak well by speaking badly. Ascham, in his *Schoolmaster*, quotes Cicero 'Loquendo male loqui discunt,' and advises that speaking Latin should be forbidden in the earlier stages. He quotes G. Budaeus, who says that he suffered all his life from getting to speak Latin ill at first (see Barnard's *English Pedagogy*, p. 72). Here is a discrepancy! I wonder whether language teachers often consider which side is right here."

*Multum or Multa?*

"The plan of getting through a lot of construing, so that the boys acquire no end of vague ideas of words (Hamiltonianism) is I think a most erroneous method. With my beginners I have gone on the other tack entirely and proceeded synthetically, making the boys use their knowledge and twist and turn the words as fast as they learn them. . . . How odd it is that I keep swaying backwards and forwards from the rapid impressionist system of Marcel to the Arnold's *First French Book* system, always in favour of the one I have *not* been trying."

*The inductive method*

"'Intellectual action begins with the perception of differences.'"

"So says Bain, a writer I don't often quote. I feel about teaching what I feel about religion, that if only *one* vital truth got possession of us thoroughly, it would raise us to a new region. Thus the above truth would upset most of the bad practice of the schoolroom. *E.g.* we teach children who know no French, the rules about the French adjective. Then we tell them that the feminine of *bon* is *bonne*. But suppose we wrote on the blackboard : —

"E<sub>1</sub> My father is good.

"F<sub>1</sub> Mon père est bon.

"E<sub>2</sub> My mother is good.

"F<sub>2</sub> Ma mère est bonne.

"Then one asks how many words are the same in E<sub>1</sub> and E<sub>2</sub>? Ans. Three. How many in F<sub>1</sub> and F<sub>2</sub>? Ans. Only one. What is the French for 'good' in one and what in two? In this way one can question the whole thing out of the children and get them to observe differences. Directly they have observed and thus got hold of the thing, make them use it, and it will soon be part of their minds. Very little need be told. Suppose one goes on writing, *Mon frère est bon, Ma sœur est bonne, &c.*, the children will soon find out for themselves when to put *bon* and when *bonne*. It might be good in time to make a mistake and see if they spot it."

### *Capitalising Knowledge*

"11. 12. 88. In Natural Science the workers co-operate, and every advance made by an individual is in effect made by the whole body of scientific men. But in most other subjects this is not so. In education especially there is an utter want of capitalised knowledge. Men who have a turn for knowledge in this subject seldom have any thinking faculty, and they pile together as fuel a mass of stuff, a great deal of which won't burn. The thinkers keep on starting from the scratch, and

the doers make their own experiments or fall into the usual routine. Take the art of learning languages. Surely some sort of agreement might have been reached in this before now, but our teachers have not settled first principles, and don't know what has been done towards settling them. Marcel is out of print. Prendergast's valuable book <sup>1</sup> never reached a second edition, and even people who try the Mastery System don't seem to have heard of it.

"The other day C. J. Longman talked to me about the grind in classics and the absence of literary taste for the ancients in our public schools. He said he took a second at Oxford, but when at Harrow he had no notion of the meaning of what he read. To-day I stumble on Radonvilliers (1709) in Buisson's *Dictionnaire*, who makes much the same complaint.

"His treatise *De la manière d'apprendre les langues*, published in 1768 anonymously, is directed against the usual method of studying a language by means of a grammar and dictionary. 'What (he asks) is language as used by man? A practical art. But arts of this kind are learnt not by reasoning, but by exercise. Place a pen between the fingers of a child and guide his hand, after a time he will know how to write, though he knows nothing of the theory of caligraphy. Exercise the ears and tongue of a child, and he will soon understand what you say and be able to answer you without knowing the rules of language. Properly speaking the practical arts have no rules. What pass as such are only a collection of the observations made as to the manner in which these arts were at first exercised by help of unaided natural instinct. It follows that skill does not consist in knowing these so-called rules, but in observing them without reflection, whether known or not.' Radonvilliers, in brief, is a rapid impressionist who advocates the Hamiltonian method of interlinear translation."

<sup>1</sup> The *Mastery of Language*, by Thomas Prendergast (Bentley, 1864).

## MEMORY

*Vain repetitions*

"We only see what we want to see, and hear what we want to hear. Some sights there are indeed which arrest our attention in spite of ourselves, some words to which we cannot close our ears, but these are no ordinary sights, no common sounds. In learning by heart, mere impressions will not do. For two years and a half I have used our school prayers every morning, and yet I could not say them by heart."

*Ambiguity of the word Memory*

"No maxim could be more absurdly incorrect than Casaubon's favourite maxim *Tantum scimus quantum memoria tenemus*. I suppose Casaubon would have said, we hold in the memory, and therefore know only what we can produce at will. Do we know everything that we can with any amount of effort and any allowance of time reproduce? We schoolmasters do not admit this. If a boy hesitates and stumbles we say he does not half know his lessons. But if we know properly only that which we can produce readily, knowledge is a matter of degree, and we really know thoroughly nothing but the alphabet and the multiplication tables to the end of the fives or sixes. And what are we to say of the vast number of things which are in the mind but cannot be reproduced at will? Suppose two students have been at work on the history of Greece. One of them has read with interest and intelligence the whole of Thirlwall or of Grote. The other has worked up Smith's School History till he can promptly reproduce any fact in it.

"According to Casaubon, the latter would know much more Greek history than the former. But this is clearly wrong.

The first man might be able to reproduce very little with accuracy, but for his whole life every name in Greek history would call up in his mind a distinct image with all kinds of interests and ideas connected with it. The same name would suggest to the other man little beyond a date, and even this it would suggest only for a little while after the study was over. In a year or two he would have forgotten all he had learned and would be glad to forget it."

*A freak of Memory*

"14. 1. 78. The other day at Mr Blackmore's funeral I met with a remarkable instance of the action of memory. When I was a boy at Wandsworth Mr Blackmore used constantly to speak of his friend, 'Peter Dornay,' who lived near him. I knew Mr Dornay by sight very well, and remember him as a youngish man with a striking face, sharp features and curly brown hair. This is 34 or 35 years ago. Since that time I have never heard or thought of Mr Dornay, and had quite forgotten his existence. After the funeral at the house I heard a gentleman called Mr Dornay and the name seemed familiar, but at first it called up nothing in my mind. By degrees I remembered where Mr Dornay used to live, and at length I got a tolerably clear image of what he used to look like, but I could not see any connection between this image and the face of the old man before me. But at last they came together, and I recognised the man I had not seen for at least 34 years. This is a singular instance of an apparently faded image being 'developed,' as photographers say, in the mind. It is a proof too of the strength of early impressions."

*Fitch on Memory*

"Fitch, in his tract on 'Memory,' published by the Sunday School Union, makes memory depend on four things:—

- "1. Frequency of repetition.
- "2. Attention and interest.
- "3. Desire to remember.
- "4. The degree in which the understanding is exercised on the subject.

"To these should be added the time the idea remains in possession of the mind. Also it makes a vast difference whether the repetitions are reproductions by exertion of will or merely brought about by external suggestion. When I was at Harrow I found I could not repeat the prayers I had read every morning for two or three years, but directly I began to try to say them without reading I soon acquired the power of doing so.

"I have just had a proof that interest alone will not always suffice for fixing a thing in one's memory, and that we want a subject to remain some time in consciousness or to be brought back again and again to it. In looking at a note-book of 1876 I find some quotations from J. Eachard (1698). These I must have made in the British Museum (Aug. 1876), but I suppose that I dismissed them from my mind when I had made the notes, and the consequence is that I entirely forgot them, and when I came upon them the other day (only 2½ years after making them) they seemed a new discovery, and I can't remember anything about them, nor have I the least notion how I came across the book."

### *Vagaries of Memory*

"One great puzzle is that the memory like Babbage's machine acts quite right in the main, but with just so much undistinguishable error that we cannot thoroughly rely on it. Yesterday, 29 Jan. '79, with reference to the scolding article in the *Quarterly Review*, I have in my head some phrases about having our ears cudgelled and being thumped with words. I soon made out that they were Shakespeare's: of



this I felt certain. Just then as Faust in the morning twilight sees how 'Farb' um Farbe klärt sich los vom Boden,' so by degrees I became conscious that the lines were in King John. Next I was sure that they were the words of the Bastard Falconbridge. So far I was quite right, but at the same time I felt no less certain that the words referred to a string of curses from Blanche. Here I was wrong. The cudgeller is simply a citizen from the besieged town. Why should my memory have misled me in one particular when it was quite accurate in the rest?"

*Memory in general not active*

"16. 10. 80. It has often been observed that when our mind is full of a subject everything we fall in with seems to connect itself with that subject and afford illustrations to it. Now if everything is capable of affording illustrations to the subject of our thoughts what a mass of illustrations we should suppose would occur to people of great memories! But, practically, there is a limit to this crowding of illustrations. Our memories are for the most part not *active* memories. They seldom suggest illustrations to us. When our minds are full of a subject we may read something apparently not connected with it and find all sorts of unexpected illustrations, but if we did not read that book, however familiar we might be with it the chances are that the illustrations would not occur to us. Most of what we hold in our memory is stored away and not ready for use. I have observed this even in Macaulay. When I was very familiar with his Addison I read Johnson's Addison and I found that Macaulay had not gathered his material from all quarters, but had just read up Johnson and used his Addison almost exclusively. Similarly Ruskin has lately written on Byron, and he takes most of his quotations from a poem not much known, *The Island*, which Ruskin had evidently just read. He then talks about style, and he gives

some very apposite quotations from Shakespeare, but except one from *Coriolanus* they are all from *Henry V.*, which he no doubt had just been reading. I daresay we could by careful study find out what authors had been recently reading when they were composing. Seeley once remarked to me that the passage in *Lycidas* about the Angel of the guarded mount that looks on Namancos and Bayona's hold, was an outcome of the study he had just been making of the geography of the West of England for his intended epic of King Arthur."

*Quo semel est imbuta recens*

"30. 4. 83. We hear a good deal about the necessary fading of impressions in process of time, but it seems possible to get things so fixed in the mind that they don't fade. I suppose different minds differ greatly in this respect. I once met an English lady who by twenty years' residence in Germany had in a great measure forgotten English. She certainly spoke it with great difficulty, though what she did say was correct and the accent perfect. My old friend Monicke, on the other hand, had not in the least suffered in his English by a twenty years' residence in Leipzig. It is true he had given lessons in English, but had hardly spoken it at all. Llewelyn Davies told me that, after some twenty years' interval, he took up some classical Greek and found, as far as he could judge, he had lost nothing in the time. Many things, some of them quite trivial, seem to become so much a part of our mind that time has no effect on them. Some lines of Southey's about Cornelius Agrippa I learnt from hearing other boys say them when I was at school at Kingston, and I remember them after forty years, and yet I could never get my pupils to remember poetry for as many weeks."

*Memory of subjective feelings*

"28. 3. 84. When we talk of memory we generally think only of what comes to us from without, the thoughts or facts we learn from other people. But we suffer most perhaps from forgetting our own thoughts and experiences. This has been brought home to me lately by preaching. I think of a subject and get to see a good deal of truth connected with it. But after I have preached on this subject the truth is lost again. My mind is soon as poor as it was before, and I wonder I had so much to say. This, of course, applies more especially to extempore preaching, but even if I write the sermon the words sometimes remain after the thought has faded from them. What we once took interest in remains like the crowns and wreaths of an illumination. We see the devices next day, but the lights have gone out and they interest us no longer."

'Still so gently o'er me stealing  
Mem'ry will bring back the feeling.'

"24. 6. 88. I have lately been brought in contact with scenes that I have not visited for 40 years. One thing strikes me as noteworthy. The past does not suddenly flash into the mind's eye, but it comes like a scene from which a fog is slowly lifting. When I first spoke of the Yelfs who were at school with me, I could hardly remember Alfred and did not feel sure of his name, but in a day or two I remembered all about him. In the same way things come back gradually when I tell Dora stories of my schoolboy life, of boating at Cambridge, of Swiss travel, &c. At first I can see very little, but by degrees 'Farb' um Farbe klärt sich los vom Boden.' After telling Dora about my running down the Gemmi in a mist, I recalled the name of the two men (Cross) with whom I had been walking. I don't think their name has come into my head for 30 years, and I can't recall the look of them now.

As these glimpses come back one wonders *how much* of the last 50 years it would be possible to recall. There is little visible now, but I have no doubt much would come back of which I have now no consciousness."

### *A Trick of Memory*

"9 Jan. '86. An odd instance of the working of memory occurred to me a day or two ago. I went for 10 or 12 years to Saunders, the dentist (now Sir Edwin Saunders), and then in 1870 I gave him up, thinking his eyesight might be failing, and went to George Parkinson, to whom I have been once or twice a year ever since, *i.e.* for 16 years. Yet the other day when the servant opened the door, I said, 'I have an appointment with Mr Saunders.'"

### *Memory and Intelligence*

"It is often supposed that memory in childhood acts independently of understanding, and certainly it is made to do so, but we retain what we understand much better than what we don't understand. Hence in the first of the *Provinciales* Pascal says of the word 'prochain' in 'pouvoir prochain,' 'Je cherchais ma mémoire de ce terme car mon intelligence n'y avait aucune part. Et de peur de l'oublier je fus promptement retrouver mon Janséniste.'"

### *Word v. Thing*

"It is often contended that if we know a *thing* it does not matter the least whether we know the name of the thing, except of course as a matter of convenience. But somehow knowledge clusters about a name, and is far better retained in connection with the name than it could possibly be otherwise.

"This is brought home to me by recent experience. I ran across a boy (a young man now) the other day at Harrow, and knew him perfectly well as having been in the school. I knew too that I had had a great deal to do with him. A great deal about him came into my mind, his odd manner when I found fault with him, &c., but I could not think of his name and could not recall for certain whether I had taught him on the Modern or Classical side. After puzzling a long time I asked C., and directly I heard the name a flood of light came into my mind and I knew *all* about the boy without any further effort of any kind. When I was at the school too I felt that I knew boys if I knew their names far better than I should have known the same boys had I known them by sight without names."

## ADVERSARIA MORALIA

*Conservatism and Liberalism*

"5 March, '74. The late 'Conservative reaction' has set one thinking about the tendencies which go by the names of conservatism and liberalism. The true attitude of mind must surely be that of the ideal liberal. We are too prone to tolerate what is bad, or at least imperfect, when we might attain to something better. 'Let what is broken so remain,' — this is what our laziness says, and says it in a variety of forms. I suppose J. S. Mill, in his celebrated saying that stupid people are Tories, meant that stupid people have no perception of ideal good, no energy of mind to get beyond the actual with which they are in contact. But there is a liberalism quite as mischievous and perhaps as stupid, a liberalism which is in love with change as change, and adopts the formula, 'Whatever is, is wrong.' During the French Revolution there was a lawsuit about some land. The party in possession showed that the land had been in the hands of the family for centuries. 'In that case,' said the judge, 'there ought certainly to be a change,' and decided against the occupant. As people get on in life they get more and more to hate this sort of liberalism. Moreover, they have experienced the failure of many changes which were ushered in with a fanfare of trumpets, and they prefer to bear the ills they have.

"For my part I have to struggle against the conservatism within me that is tolerant of all kinds of evil. Just at first, when I get into a new sphere, I see what should be altered, but I very soon get accustomed to things as they are, and I generally (especially when I can shift the responsibility on to others' shoulders) go on in the usual way. 'What pleasure

can we have to war with evil?' and yet what is there really noble in life except this warfare? Scripture speaks of the Christian as girding up the loins of his mind for this ever renewed contest. One of the chief causes of failure in my life has been that I have, in Yankee phrase, let things slide. . . . People who have no personal aims are very apt to do everything with the weakness of amateurs. They seem to think that everything they do is so much more than might be expected of them, and they therefore rest contented with very poor performances. Men who want to gain something for themselves are not so soon satisfied.

"At Cranleigh I very often saw where things should have been altered. I hinted the alteration to Merriman. He pooh-poohed it, and I considered myself no longer responsible for what was wrong and let things slide as usual."

*Common sights and a poetic atmosphere*

"'It is the very essence of the idyl to set forth the poetry which lies in the simpler manifestations of Man and Nature; yet not explicitly by a reflective moralizing on them, as almost all our idyllists—Cowper, Gray, Crabbe and Wordsworth—have been in the habit of doing, but implicitly, by investing them all with a rich and delightful tone of colouring, perfect grace of manner, perfect melody of rhythm, which, like a gorgeous summer atmosphere, shall glorify without altering the most trivial and homely sights.' C. Kingsley, *Miscellanies*, i. 225. I should not enter into this simile so thoroughly had I not had a singular sight once in my life which I can never forget. One summer evening, before the days of the Holborn Viaduct, I was driving in a hansom from Newgate Street westward. To my astonishment I looked across the valley from near the prison (Skinner Street, I think) and saw the other side with its common-place houses and very common-place chimneys lighted up by the evening sun and making a

most lovely landscape, so lovely that it impressed itself on my mind's eye for life."

*General inaccuracy and ignorance*

"There is very little accurate knowledge in the world about anything. Educated people differ from uneducated chiefly in having ideas, and therefore interests connected with a much wider range of subjects, and also in their power of using such knowledge as they have. I have lately met with some odd instances of ignorance in specialists. When Lalot was correcting my *dictées* at Neuilly he very often had to look out words in a dictionary to see whether a consonant was to be doubled or not. Butler one day found some unusual use of *quin* in a boy's composition and consulted Hallam about it; but neither the old nor the young senior classic could decide whether it was allowable. When J. C. was with me he was translating to me a piece of Caesar in which the letters for 400 (*quadringenti*) occurred. I didn't know the Latin, and when I asked Nettleship he did not know either, though one of the best Latin scholars in England. We are amazed at the ignorance boys show in examinations, but I suspect some marvellous results would come out if we masters could be examined."

*Routine*

"This tendency to routine work is the oddest thing I know about the ordinary Englishman. One is never contented unless employed, and the employment must be pretty easy, so that one has not to energise much or one speedily tires. But what is the consequence of thus letting off all one's steam in routine work? The work becomes mechanical, and one hardly asks, much less seeks, for higher truth. If I believed in transmigration of souls I should expect to work hereafter as a turnspit. All my strength would then go in doing what a simple machine would do better, and this would be a very

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fitting result of my present life, especially if I were a slow turn-spit and were bullied accordingly.

"What wonderful people we are! Without faith in the Divine Will how do we manage to be happy even for a day? With faith how do we manage to spend even a day carelessly? The old Romans were consistent enough with their *Carpe diem*, but it was but a sorry business this living for to-day. What does the pleasure of the day matter when the day is over? To be sure the remembrance of past pleasure may be present pleasure, but this is not often so if the pleasure we remember be our own. And in any case a little more pleasure or a little less, what does it matter when the long night comes? This, which one might suppose the most obvious reflection in the world, does not seem the most ordinary. There are still found people enough to keep up a London season, though perhaps it is not so much after all love of pleasure that keeps the majority in bondage as it is mere weakness of will. A tremendous force must be necessary to enable a man to give up, say the army like C., and go in no service but the Saviour's to Newfoundland, and yet he is no doubt a gainer even on this side the grave.

"I am puzzled to know what St. Paul meant when he says that, if Christians have no hope except in this life, they are of all men the most miserable. It seems to me that no genuine happiness is possible but that which is found in seeking the happiness of others. And even if St. Paul meant 'the most *deluded*,' I doubt if people who believed in non-existent happiness beyond the grave would be more deluded than many believers in happiness on this side of it."

### *Life needs prearrangement*

"When we say over and over again that we have done the things that we ought not to have done and left undone the things we ought to have done, there is often a feeling

of unreality about the confession. We are not conscious of wrong things done or right things left undone, and though we think in a general or vague sort of way that such things might be found on enquiry, we don't trouble ourselves to enquire. The consequence is that our life proceeds on a low level, and we make no effort to lift it to a higher one. There is no *plan* in our conduct. We are slaves to the desire or the apparent need of the moment, and we are only dimly conscious of things more important. The business of the hour engrosses us; and, if we get a few moments now and then when we escape from the claims of petty occupation, we forget our higher aims and intentions and catch at some amusement or small unnecessary employment till our leisure is over and we begin to turn the wheel again. Occasionally some strong feeling or keen desire for an object may supply the place of arrangement and method and render conscious effort unnecessary; but in ordinary lives there is no such feeling or desire. In them, therefore, life cannot be spent well without careful thought and prearrangement. There must be a clear consciousness of aim and some effort after the prearrangement of time and some method in seeking to attain our ends. As I said, some strong feeling, religious or other, will make effort and method unnecessary, but generally lives spent without effort become meagre and poor. Time is spent on a host of things which either should not be done at all, or should be despatched much more rapidly. And while those things are done which should not be done, things of vital importance are neglected for want of time. One would gladly study great books and thus associate with great minds, but one has not the time. In spite of this one reads a vast amount of the poorest stuff as it appears, especially in the newspapers. Of course the newspapers must be looked at, but we allow ourselves to spend unlimited time over them and to read a number of things which are not the least worth reading."

*Hard work*

"Lord Derby says that the power of working hard comes by habit, and this I do not for a moment dispute. Concentration and power of knocking off work are to a great extent matter of habit. But the amount of work a man may do, *i.e.* the number of hours he may spend upon it without recreation, depends upon his physique. Temple, when at Rugby, gave up his vacation to the School Commission and worked some twelve hours a day on it. Butler at Harrow has at times, after a hard day's work, spent the whole night in looking over prize compositions. Such feats would be for me physical impossibilities, and it would be for me as sensible to attempt them as to try to swim across from Dover to Calais like Captain Webb. I am just now in a particularly vigorous state of health, yet when on the strength of this I worked yesterday six hours at my lectures for Cambridge, my head gave way."

*Theoretical*

"'Theoretical' and 'theorist' are in English common terms of depreciation, and there is always some truth at the bottom of a feeling when it is strong enough to give a new denotation to a word. Now first of all there seems a kind of natural antithesis between saying and doing, and we all know that if there is to be a comparison between them, practice must be allowed to be much better than precept. This consciousness is appealed to in the Bible, as in the parable when the smooth 'I go, Sir,' of the son who went not is compared with the rude 'I will not' of the son who went. Also the civil words 'Be ye warmed and filled' are shown to be worse than useless if they take the place of the corresponding action. In these cases saying is contrasted

with willing to do. Often saying is compared with being able to do. If a man professes much, we are apt to mistrust his will to serve us. If he talks much of how he would do a thing, we suspect he would not do it. The contrast between power and talking is well brought out in the Athenian story of the two architects. Here we see that the power of saying the right thing is supposed to justify a presumption against the speaker's being able to do it. I suppose the notion is that if a man has thrown his energy into expression, he will not have enough left for action; if he has become a good orator, he is not likely to have become a good architect as well. The mere fact of an architect's proving that he knew what ought to be done should certainly not be taken as evidence against his being able to do it. At all events we never push our dread of theory to this extent. If a man is a good preacher we do not thence infer that he is a worse Christian than other people. We do not consider an architect or a doctor or a lawyer to be disqualified for the successful practice of his profession by having written a good book about it. We only go so far as to say that a man may have written a good book on architecture and yet not be a good practical architect.

"Apropos of what I have said above I may give an anecdote told me by C. M. She knew a clever old doctor who candidly confessed that he was not good at diagnosis. One of her family went to him for some form of skin disease, but got rather worse than better under his treatment. At last she consulted a London physician, who cured her. When taking leave of her, the physician happened to ask where she lived, and said, 'You have a very clever doctor for the skin in your neighbourhood: I wonder why you came to me?' Answer: 'I was under his care before I came to you, and I got worse instead of better.' Doctor: 'That's very odd. I have been treating you according to what I have learnt from a book of his.'"

*Good workers may be dumb dogs*

"Das ist ein schlechter Arbeitsmann  
Der nicht vom Handwerk reden kann."

"But in this proverb it is assumed that the workman talks from his practical acquaintance with the work. And I am by no means sure that the proverb is true. The following instance, at all events, goes against it. Sterndale Bennett had on one occasion to talk to a Ladies' College about his trade; in other words he had, according to custom, to give an opening lecture. But apparently, great as he was both as a composer and performer, he had never let his consciousness play round his occupation, and the consequence was he had nothing to say. I remember that he recommended young ladies to study harmony for the following exquisite reason. It might happen to them in the course of their lives to have to try a new pianoforte. They would sit down and try it in one key and then would wish to go to another key. 'Now,' said the Professor, 'if you have not learnt harmony you will not know how to modulate, and you will be driven to leave off in one key and begin again in another.' Surely, in comparison with this, the reasons for learning music and dancing given by the professors of these arts in the *Bourgeois Gentleman* are common sense itself."

*Interest fades with lapse of time*

"That mere lapse of time brings with it loss of interest is a very important fact in teaching, and yet it is very often overlooked. We should remember that spaces of time are really much longer to the young than to us, so intervals that seem short to us may be amply long enough for the cooling of interest in the young. At Harrow there used to be a

lesson once a week in Horace. A blacksmith, as Comenius would say, might as well let the iron cool and heat it again between each stroke. The climax of absurdity was reached, however, in giving out a set of French compositions carefully corrected by the master a week after the boys had given them in.

"In daily life we have numberless proofs of the rapid cooling of interest. We get a letter and don't answer it at once. If we want to answer it at all this delay is a mistake, for we fail to do many things, not so much for lack of time as for lack of interest, and our stock of interest in that letter will be less to-morrow than to-day, and much less a week after. So, although it seems to us that we can as easily answer the letter to-morrow or next week, that is really a fallacy of laziness. If we want to get a notion how our interests keep decaying, we have only to look at an old diary of our own. Even if we keep a record, not of employments but of thoughts, we are astonished to see how our minds have been estranged from our own offspring."

### *Terrible familiarity*

"This, as Helps points out, is one of the commonest obstacles to clear vision. I have at times seen obvious abuses going on under some high-minded man who might have been expected to check them before he could rest in his bed, and yet they have gone on year after year and there is no sign of their affecting his repose. The chief reason why they do not shock him is that he is so familiar with them that he does not see them in their true colours. Very often a new headmaster resolves to look about him well before he makes any changes. This may be desirable for many reasons, but he should be very careful not only to look while he can see, but also to note down very carefully his first impressions. Every day he tolerates what seems to him intolerable, will

make it appear so in a less degree, and in the end he may jog on with it very contentedly.

"When I first took duty at the Workhouse here the sight of the congregation moved me strangely. The half-educated faces of some of the grown-up girls quite appalled me, and I felt very sad when I looked at the poor old men whose lives had been failures, and who had now nothing to care for and no one to be cared for by on this side the grave. All sorts of reflections came into my mind unbidden when I looked at my congregation; but now I can see nothing in them that either distresses me or affects me in any way. I can make reflections about them if I choose, but not a thought of any kind comes spontaneously."

*Interest and the Will*

"The springs of action within us admit of division into two classes: (1) those that act under the influence of the will, (2) those that act independently of the will. The chief department of the will is found in our conception of duty. We *ought* to do this or that, and our will accordingly endeavours to insist on the action. But the will, though a tremendous force, is like the force of steam: directly tension is removed it ceases to act. And so it comes to pass that other forces, in themselves quite insignificant compared with the will, do in the long run bring about greater results, for they act continuously without being observed, just like a current in water or a focus of attraction. This it is which gives such vast importance to what we call *interest*. Directly the mind is *interested* in any subject it is ceaselessly on the look-out for whatever is connected with the subject, and it acquires all that is to be known involuntarily. As the will does not count for much in ordinary people, we find that their knowledge extends to what interests them and no further. As their sphere of interest is very limited, so is

their sphere of knowledge. Sometimes, indeed, the interest and consequent knowledge gain in intensity and accuracy from being concentrated on a small area. The schoolmaster is provoked when he finds that boys who 'can't remember' anything in their lessons can remember everything connected with their games or their homes. The schoolmaster, poor man, has as a rule a hard job in hand, for he must make his boys acquire certain knowledge, and as they haven't the slightest interest in the subject, they can learn only by an effort of will. But the boys, if left to themselves, would have as little will as interest, so the schoolmaster has to produce the will. This he can do only by fear of punishment, and this method of course stimulates only the minimum of will necessary for escape, so the knowledge acquired is of very small amount, and worse still, is of a kind which is almost directly lost again. But to leave the woes of schoolmasters (which will probably never more be mine), I remark that the involuntary springs of action have by far the principal part in the lives of most people. Bacon assumes that you may leave what you *like* doing to take care of itself, but I have never found it so. Acting on his principle, I have often forced myself to work at what I did not like, and have thus crowded out what I did like, though this was quite as well worth doing, and I should have done it much better."

#### *ἀνεξέταστος βίος*

"The note-taking side of life is the side most neglected. The schoolmaster says of his boys, 'They won't think,' but this is true of us all, the schoolmaster included. We are happy only when we are fussing about some work that seems necessary, but whether it is necessary, and if necessary, whether it is best done as we are doing it, we will not be at the pains to inquire."



*Educational reforms generally improvised expedients*

"1. 3. 87. Franklin, after telling us in his Autobiography how his plan for federation was rejected for an inferior plan, says, 'Those who govern having much business on their hands, do not generally like to take the trouble of considering and carrying into execution new projects. The best public measures are therefore seldom adopted from previous wisdom, but forced by the occasion.'

"It would be interesting to see how far improvements in any department of our activity come of *à priori* reasoning or 'theory,' and how far they are 'forced by the occasion.' The English maxim is, 'Let well alone.' If there is no hitch, be contented. In this way our education continued unaltered for 200 years. But then there came a hitch. Knowledge of modern languages seemed needed, and our teachers could not give it. Still more, natural science began to claim attention, and our schoolmasters knew nothing about it. So the force of the occasion compels alterations, and at such times even theorists have some chance of getting an audience. But still what Franklin says is only too true. Those who have to act are mostly too busy to consider anything which seems theoretical. When a change is necessary they, as a rule, try to minimise it for fear of throwing the machine out of gear, so improvement comes slowly, slowly, and such changes as are made are often mere expedients which right reason would not sanction. Take our elementary education. We were dissatisfied with it and a clever, self-confident man comes with an expedient for getting the three R's taught. The expedient was a very bad one; but, once established, it stayed because no one dared to start afresh. So there has been no end of tinkering, but no real improvement."

*Theory*

"18. 3. 87. In a conversation with F. T. (an artist) about Ruskin's works yesterday, he remarked that he considered 'all theoretical talk unprofitable.' This, I take it, represents the views of most Englishmen, and anything more astoundingly false and mischievous I can hardly imagine. It means ultimately that no good can come of the exercise of men's higher powers, and that their wisest course is to give up thinking and to keep on trying to do. But why put out the eyes of our mind? They may surely teach us truths, and useful truths too, that the hands could not find out without them.

"There is an old joke about the German professor who went for years a roundabout way from his house to his lecture-room. When he was getting old he petitioned to be moved nearer to the University buildings, as he could not stand the fatigue of so long a walk. A deputation was appointed to wait on him and show him the straight road, and this had all the effect of a change of residence. Some people seem to think that, by persisting long enough on the circuitous route, they make it the shortest. They may indeed get accustomed to the walk, and even improve their pace, but it is a roundabout way after all. No doubt, in trying to find the shortest way we may at times get into a blind alley, so that instances do occur in which the thoughtful man makes a mistake and the thoughtless goes right, but in the long run there can be no doubt that the thoughtful man has the best of it. 'But theory is thought without action.' No, this is not the true account of it. The word 'theory' is indeed used in various senses, but it is only when theory is thought bearing on action that it becomes important."

*The Fallacy of Self-interest*

"22. 3. 84. Keeping the mind's eye clear is of course as much an intellectual as a moral power. It is almost im-

possible to get trustworthy evidence from the uneducated. At the school library I give out the books to the children one week in the order of the alphabet, and the following week in inverted order. I have omitted to keep account for myself, and have asked them in which order it was last. Now here is a very simple, and by them easily remembered, fact. I don't think the children mean to give a false answer, yet the same thing happens every time I ask this question. All those whose names begin with early letters of the alphabet are positive that last week I began with the Z's and *vice versa*. If I ask a child whose name comes about the middle, he can't remember which it was."

### *Lessing and Truth*

"If God held in His right hand all truth and in His left hand nothing but the ever active impulse to seek for truth, even with the condition attached that I should perpetually go astray, and said to me 'Choose,' I should with all humility grasp His left hand and say, 'Give, Father; Pure truth is for Thee alone.'

"With reference to education, one is accustomed to maintain that the actual knowledge given is of trifling value, and that the main thing to think of is desire of knowledge and power to acquire it; but in saying this one generally thinks of knowledge as the thing to be sought *in the end*. In the above passage, however, Lessing makes knowledge a mere means. He would have everybody labour for truth, but the exercise is to be in itself the reward. This notion, which makes the pursuit of truth a kind of fox-hunting, brings one dangerously near to the system of the Greek Sophists. If exercise is the main thing, sham truth may serve the purpose as well as real. There seems to me something absurd in the notion that the desire of truth, though accompanied by error, is a better thing than the possession of truth. Lessing

does not really desire truth, but desires the desire of it. But the desire is impossible in the man who would rather have the desire with error than have the truth itself, for the genuine desire must be, not for the desire, but for the truth before all things.

"As one goes on in life, one is more and more convinced that there is very little love of the truth to be found."

### *Art of Living*

"5. 2. 81. (Guildford lodgings.) As far as I can see, the great difficulty of life is how to avoid *laissez aller*. With young people the danger is not so great: their habits are not so formed. They have to do many things which they want to do better than they can do them, and this in most cases involves some effort for improvement. Young people, too, have their ambitions, and they expect to attain to all sorts of excellence. But after forty-five a man's way of acting has settled into a formed habit. He may be conscious it is not the best possible; but it seems a part of him, and he no more thinks of changing it than of changing his features. And his ambitions have died out. He doesn't think of his future self as superior to his present self. So he doesn't feel his deficiencies, and doesn't hope for improvement. He therefore tends to go in a groove easily enough, perhaps pleasantly, but without doing half the good which lies within his power. A few people, like the philosopher Locke, study an art of living and go on as students of it till the last, but after all there is so very much that we do that seems to admit of no effort that we get almost necessarily to act without effort in everything. Meals, for instance; the young eat fast or slowly according to some notion they have of the right thing, they are tempted to eat more than is good for them, especially of food they are fond of; but all this is settled by habit for the middle-aged man, and I don't

know how Locke himself could have brought his art to bear upon his meals. Conversation would seem to offer a field for cultivating an art of living, but there would be an unpleasant restraint on conversation if the talkers were trying to do anything but communicate their passing thoughts. In choice of subjects we are mostly at the mercy of chance. Few of us have thoughts ready to communicate, still fewer can think as they go along, so we naturally fall into personal talk when we have a common fund of interest and can do without much thinking. The only art that seems to me allowable in conversation is to bear in mind that what is interesting to oneself is probably not interesting at all to one's companion, and to endeavour to bring the talk to a common subject of interest; or, where this is not easy, to one in which the other party is interested, or at least for the time to get up some interest in that.

"As for the work of one's calling, it generally forces itself upon one in such a way as to leave little option for effort. And so, after all, it is only what we may call our leisure time that gives much scope for the art, and we generally muddle away this time and do as little with it as with the coppers in our pockets. Many of us never have any leisure time proper, *i.e.* we are not up with our affairs; we are always conscious of a heap of things that want doing, of letters that want answering, &c. &c., and so we seem to have no time to employ deliberately on some chosen occupation, reading or thinking or favourite study; and yet we do not keep pegging away to get abreast of our work. In fact we fritter away a great deal of time, and our consciousness of work to be done merely has the effect of paralysing us when we are not working.

"Some people of strong will determine to give so much time a day to a particular pursuit and carry out their resolution; but with most of us such plans speedily break down. We go on very well for two or three days, and then some

trifle puts us out, a headache maybe or a journey, and the spell seems broken and our plan has come to an end. Goethe says that we should read a beautiful poem and see a beautiful picture every day of our lives; but for seeing an eye is necessary as well as an object, and in many moods we cannot see either poem or picture. I have known men with a wonderful faculty for putting off all cares and worries, just as Sir Thomas More threw off his official dress and said, 'Lie there, Lord Chancellor.' But ordinary people cannot do thus, and in point of fact one is not often free enough from the interests and cares of one's daily life to take a trip to the realms which bards in fealty to Apollo hold. There are, as it were, three worlds, not indeed quite distinct, but yet distinguishable, in which our spirits live. First, there is the world of religious faith in which everything points to God; second, the world of literature; third, the world of personal relations and interests. Now the third should be influenced and coloured, so to speak, by the first, and it may be affected by the second, but there is some antagonism between the second and third. Some highly gifted men are at home in all three worlds; nay they may, like Kingsley, add a fourth. Kingsley was more at home in the world of nature, in the physical universe, than some men are in their own households. But, generally speaking, those who are intensely interested in persons don't care for books, and those who fly to books are somewhat estranged from their immediate surroundings."

### *Thinking*

"24. 8. 86. I sat thinking just now, when the flies near the ceiling caught my eye. First they reminded me of days nearly half a century ago, when I used to watch them darting at one another in the air, just as they are doing now.

"The first thought that this suggested was, How very

much more external things are to the young than to the old. *Now* these flies only catch my eye by accident, and would hardly be observed at all if they did not bring up the memory of old times. Then they were intensely interesting to me, and I used to sit or lie and watch them for the hour together.

"Next I was struck with the permanence of Nature and the apparent insignificance of the individual. These flies do just the same and look just the same, and we neglect the fact that they are not the same and speak of them as '*the* flies.' It is the permanence of the function that strikes us, the change of the individual is not important enough to be noticed. If we had nothing but natural religion to guide us, surely we should conclude with Gray, 'Poor moralist, and what art thou? A solitary fly,' and find out wisdom in making ourselves as comfortable as possible while summer lasted, without troubling ourselves about the frost, which no effort of ours could delay. So our higher faculties would exercise themselves best in self-effacement, and we should have reason to regret them as much more bother than profit. But the 'good news' takes us out of ourselves, and tells us to lose our lives now with the assurance of finding them both now and for ever through the loss."

### *Thought and action*

"28. 12. 83. This morning I have been reading the two lectures on India in Seeley's *Expansion of England*. One reflection of a general kind is suggested to me. How very small a force the intellect is in ordinary lives! With us the statesman is not a thinker, but a doer, a manager, and I have no doubt that many of the problems, immensely important as they are, which are here stated by Seeley, have never been thought of by us as a nation or by the leading men who have guided the fortunes of India.

"It is just the same in all walks of life. Our teachers

can't be induced to *think* about their calling. Thinking seems to them mere fiddle-faddle, 'theory,' &c.; their business is to be busy and keep on doing something. They would rather correct exercises for ten hours in the traditional way than think for ten minutes how it would be best to correct them. The same defect makes preaching so difficult. My own life is not under the influence of thought, but of habit influenced by an inarticulate sense of duty, by a desire for the comfort of those about me, more particularly of those I love, and in a remoter degree, I fear, of religious faith. Now all this lies very much out of the range of the intellect; and, if my head runs on small concerns of daily life, with little *thought* properly so called, I have little doubt that the same is true of the less educated around me. But for sermons one must be in one of three regions: (1) thought, (2) feeling, (3) common-place. I don't feel comfortable in number (3), which is the largest and most accessible. Feeling is not for ordinary occasions, and thought is a region strange to me, and stranger to those who hear me. This absence of thought prevents us advancing rapidly in the science and art of *life*. In the physical sciences every right thought leaves a result which is capitalised and becomes part of the science. But in the science and art of life we start without capital. We could not, if we would, appropriate the thoughts of good men before us as the physicists can; and, though no doubt we might gain much by studying their thoughts, we will not take the trouble.

"Take teaching. Not one teacher in a thousand cares to know what the great thinkers who have turned their attention to teaching have said about it."

*The art of living*

"18. 5. 83. To correct my inveterate habit of pottering, I sometimes take some engagement to do a piece of work by a particular day in order to put pressure on myself to work at it.



"P. H. Hamerton, in *The Intellectual Life*, has some good remarks on people who like to be hurried. He says that intelligence and energy are beneficially stimulated by pressure from without, but that the highest intellectual work cannot stand such pressure. I think Hamerton does not distinguish as he should between different kinds of employment. Some things are done equally well whether we hurry or dawdle; others, though improved by pains, are not improved enough to make up for the extra time spent, or are not of much value even when brought to perfection. Writing, for instance. If I took pains I could write a very fair hand, much better at all events than I do write. I said 'took pains,' I should have said 'wrote slowly.' Pains one ought always to take, but in a matter like writing one ought not to give time merely to secure neatness. The thing aimed at should be, not neat writing, but the fastest writing that one can make easily legible."

*Character judged by comparison*

"12 Aug. '85. One is apt to forget that, when we speak of anything or anybody as good, we have no absolute standard and speak only by some comparison, often made unconsciously. The very best man we know we should probably consider a very indifferent angel. This latent comparison lurks under all adjectives. It has occurred to me that our estimate of *ourselves* often differs from other people's estimate of us, because we compare ourselves with those only who are much in our minds, and the same persons are not likely to be much in the minds of others; *e.g.* I was thrown much in early manhood with J. Llewelyn Davies. I found myself very inferior to him in some respects, and have got to look upon myself as weaker in these points than perhaps I really am. Again, a natural standard of reference is one's closest friend. From this I have got to think of myself as rather a

gushing person. Perhaps those who introduce me into some other comparison think me cold and hard."

*Der Schlendrian*

"I had recently had a parochial visit or two to pay for Llewelyn Davies in Mary-le-bone. As usual one seems to get a glimpse into a world one was before unconscious of, and will be unconscious of again when the rift in the cloud closes. Not having a strong imagination, I can only conceive of what comes under my immediate observation, and even then the conception soon vanishes. Coming fresh into an occupation like visiting the poor or like teaching, one always thinks that things might be much better done than they are done, and one expects to do them better. But the fact is, things are carried on by weary people, or at least by people who have only energy enough to get through their work somehow, and none to spare for improvements. Then, again, use makes us accept things without examining them. Just as phrases with which we are familiar lose their meaning to us, so do actions. Old hands in a school and elsewhere assume that they have to *teach* the new hands, and are mostly unconscious that they might *learn* from them too. The new hand or the interested outsider notices many a flaw to which the old stager has got so accustomed that he can't discern it or takes it for a grace. I should wish every new man to find fault freely and mention every criticism which occurred to him. Many of these will suppose a higher standard than could be maintained, some will be mistaken altogether, some will be impossible while men have a limited supply of energy and interest; but they will all tend to show the old hand that the established routine is not perfectly worked and is not the best conceivable. One of the most absolute facts in the constitution of most people is their utter inability to conceive of the condition of other people, or even of their

own past conditions. When I was a boy I often went by the Wandsworth steamers, and I used to wonder what on earth the crew could find to talk about. Because I could think of nothing, it seemed to me as if they could find nothing! And now at times one has an instantaneous glimpse of a condition of which the conception has otherwise been lost. To-day I visited a house with the knocker tied up, and instantly there flashed across me a remembrance of the state in which every little noise jars on the nerves and gives torture. In health such sensitiveness seems impossible."

*Restlessness*

"Tedium has been defined as a consciousness of time, just as in a morbid state one may become conscious of the throbbing of one's pulse. Having to wait at a railway station is a perfect torment to some people. For myself I remember this restlessness, which was very strong in me from about eighteen to eight-and-twenty. There was a constant craving to get on anyhow or any whither, only there must be no pause. I wonder how I should feel now if I were cut off from books, writing materials, and companions for some hours and were not travelling? I should be all right if some subject were buzzing in my head, as the Eastern Question has been lately, but without some such subject on which my thought settled naturally, I suspect I should be bored. I often grumble that I have no time to think. Should I think if I were condemned to solitary confinement for a week? What went on in men's minds when they were shut up in oubliettes? What goes on in the minds of sailors on watch or of sentries? Do they feel tedium, or does the mind, like the body, accommodate itself to the conditions in which it lives?"

*The Law of Moral Gravitation*

"Whatever high aims a man sets out with, he constantly gravitates to lower aims. The statesman who begins by striving for the triumph of certain principles generally ends by thinking only of the parliamentary success of his party without the principles. Even a clergyman gets absorbed in his machinery and thinks very little of its effect. The schoolmaster, who at first had high views of training his pupils' minds and developing their powers and principles, thinks in the end of nothing but the Latin grammar."

*Nature and Nurture*

"So much rubbish is talked about following Nature that one is inclined *das Kind mit dem Bad auszuschütten*. But on no theory, least of all the Christian theory, would this be wise. The human educator, so far as he comes up to the true idea, is like the divine Educator. We find children's bodies are trained by employments in which children delight. Children are restless, so their muscles grow. They delight in hallooing, so their chests and lungs gain strength. The educator who recognised these facts and wished to follow and aid in this process might take one of two lines. He might say, 'The children's muscles and lungs must be properly exercised,' and so he might institute a sort of drill in running and shouting, or he might say, 'If the children only have the opportunity, they will run and shout enough,' so all he would do would be to provide the proper opportunity. The probability is that the second plan would be the more successful. But in the schoolroom we go on a different tack. One would certainly suppose that the mind, like the body, would be developed by exercise, and further that it would find pleasure in the exercise best suited for it; but we start with the assumption that boys will not like their work, and

therefore we put them through it like a drill. Might not the educator draw the minds of his pupils into exercises which they seemed to take to *proprio motu*? If he could do this, he would be strengthening minds as Nature strengthens bodies by running and shouting. But school-work at present almost always ignores all the faculties of the mind except the faculty of learning by heart or of carrying a certain amount of information. The consequence is that the boys' imagination is exercised, not by the historian or biographer or geographer or poet, but by the novelist. And the analytical and reasoning powers are hardly exercised at all. All the reformers, I may say all the writers on education, keep on urging the drawing the faculties of the mind into exercise, but it is one thing to urge it and another to do it. What I have always found is that the *kind* of truth which interests my mind does not interest boys. I shrewdly suspect that the only thing wanting is somehow to get the boys' minds at work upon it—but how? Suppose we are at work upon one of the Parables. I feel an interest in seeing how far the facts in the Parable are significant, and in comparing some parables like that of the Sower, where all the facts are significant throughout with that of the Unjust Judge, where one point only runs parallel to the truth taught. But my boys, though some of them would listen to what I said about this and would perhaps reproduce it, care no more about it than if it were abstruse logic. When I took boys in Shakespeare I utterly failed to interest them in the least. They didn't understand much, and didn't want to understand more; so the lesson was a bore to them and to me. On the other hand, a lesson in a foreign language gives something definite to do, and when it is tolerably easy the thing goes pretty smoothly. I have even succeeded in making a language lesson fairly interesting to small boys and beginners, but with the boys who are supposed to be more advanced I find, as usual, that the *nuances* which interest me have no attraction for them."

*Interest in one's own notions*

"In the late discussions about statutes (Dec. '71) I was more struck than ever with the interest each man took in the grievance he himself had perceived and brought out, and the little interest he took in the grievances which his neighbour pointed out. Each admitted that the other men were right and each was ready to coöperate with the others, but no man went heart and soul into any point but his own. In the same way Abbott sees some defects in our primary education. I agree with him, and see a point of my own. He agrees in this, but I am much more interested in the matter I have seen for myself than in what Abbott has pointed out to me and *vice versa*. This seems universal. It is seldom indeed that you can get anyone to take up heartily what they have not themselves originated. This applies to education. What boys make out for themselves and feel to be their own is likely to remain theirs, but if the teacher communicates his thoughts the boys may possibly understand them, but they will not adopt them. I suppose the people of great influence are those who can lead others to see things for themselves, or who can feel things in such a way that other people must adopt them."

*Waste of Life*

"When one sees anything of family life, one is impressed terribly with the amount of *waste* there is in people's lives. A good deal which seems to an outsider waste is indeed unavoidable, and we cannot rightly apply the word to it. We see an orchard burst out into bloom in the spring. The beauty of the blossom is a kind of fruit, is at all events a gain in itself, like the grace and enjoyment of young lives, but the blossom and the grace and the happiness are soon

over, and therefore we cannot rest in them but must look for something beyond. Some of the blossom (sometimes all) is nipped by frost, and even of the apples which approach perfection many never reach it. A high wind may tumble half of them when they are but half grown. Thus there are few that ever come to perfection. In our own lives too many of our days yield no fruit, and that from causes we cannot control; but what a fearful amount of waste! How many people seem to have no object except to get through life somehow, and with as little discomfort as may be. And those who wish to do useful work are often kept from it by feebleness of will and all sorts of small hindrances. Family life, and far more social life, seems to me full of waste. People come to see you, and the only thing is how to get through the time. Commonplaces that nobody wants to hear, music that everyone would gladly avoid hearing, are used simply to kill the time."

*Each in his own narrow cell*

"How thoroughly each man is engrossed by his own thoughts and his own doings, and how little we care for the thoughts and doings even of our most intimate associates! This is a lesson one learns of course from others, and is unconscious of in one's own case; e.g. G. H. W. throws himself into writing a Greek inscription for a prize and rushes to me to admire it, though he knows I could not construe it without help, and can't in any case be a judge of its merits; yet anything that interests him so intensely must, he thinks, be interesting to others. But to-day at breakfast, when I told him that there was a short letter of mine in the *Times*, though he had the *Times* beside him, he did not even turn to it to see what the letter was about, and it is a great chance if he ever does. It's odd that what the *Times* people think interesting on general grounds, my

most intimate associate does not think worthy of a glance on general and personal grounds put together."

### *Energy and Genius*

"'Genius,' says Matthew Arnold, following Carlyle, 'is an affair of energy.' Both seem to look on genius as mere force, which may be applied in any direction. This surely requires great modification. Frederick II of Prussia and the first Napoleon had boundless energy that perhaps made them geniuses; but Frederick failed in literature, and so probably would Napoleon if he had attempted that line. Then again, Coleridge was a genius, but his friends would have smiled had anyone spoken of him as a man of energy. In his case he had force enough; he had a restless intellect, but the force was not under his control, he had no power of will. Some men seem to have immense power of action but no natural inclination to action; they must energise to call their power out. Dr Johnson was a man of this kind. In spite of M. Arnold and Carlyle, I am inclined to think that *creative* genius differs *in kind* from ordinary people's faculties. But, putting creative genius aside, we find that the world is ruled by energy. What, then, should people do who are the very reverse of geniuses in this respect, people who have neither an innate impulse to think, nor a restless energy, nor a strong will which enables them to energise in any direction — people like myself, *e.g.*? The only thing for them is very carefully to husband the little force they have and to apply it in the best direction. If by circumstance or choice they have much, or even a moderate amount of routine work, they must become mere social machines, for all their force will go into their routine work. If such a man has a wife and family, I suppose his force goes off in family matters. But if he can keep himself free from these things, which would be load enough for him, though a stronger animal



might be hardly conscious of it, he may then look about him and occasionally give a useful hint to the workers. But Englishmen are never contented unless they are doing routine work, they believe in nothing else. So I have gone on grinding away through the best half (and how much more perhaps!) of my working life, and it seems absurd for me to set up as a thinker and theoriser."

*The love of truth*

"Our Lord Himself has said, 'Ye shall know the truth, and the truth shall set you free.' Bacon says that the wooing of truth and the possession of truth form the sovereign good of human nature. But, speaking generally, no one wants the truth as such. Everyone values his knowledge or belief as a piece of private property.

'To observations which ourselves we make  
We grow more partial for the observer's sake,'

says Pope, and this desire to have *Etwas Apartes*, this feeling of Touchstone's when he says, 'A poor thing, Sir, but my own,' is much stronger than the love of truth. This feeling underlies most sectarianism. Supposing anybody were to tell V. a scientific fact that made against something in Genesis, V. would receive it with delight, but if it made the other way he would pooh-pooh it. It is not the truth about Genesis that he wants supported, but his opinion about Genesis. Of course it is just the same with almost all parties, Roman Catholic or Protestant, scientific or supernaturalist. I suppose, if a man cared about truth, he would be glad when anyone showed him he had been in error; but, as it is, you cannot annoy a man more than by proving him in the wrong. The man is no more grateful to you than he would be if you proved his so-called Raphael a copy. This assertion of the *Ego* sometimes takes the oddest forms. 'Every Englishman

has a right to his opinions.' So he has a right to shut his eyes when he is crossing Cheapside, and yet it never strikes him that one right is just as valuable as the other. I have known self-assertion show itself in mispronouncing words. The speaker knew that persons quite sure to be right pronounced them one way, and this gave a special gusto to his pronouncing them differently. The pronunciation was then *his*, and he felt he was asserting himself every time he used it."

*The personal equation in truth*

"Above I have spoken of the power of the *ego*. One sees it in literature. J. H. Newman says, in his sermon on 'Unreal Words,' that literary men are allowed to say strong things without offence, because people feel that literature is divorced from action, and so understand that the writer does not mean what he says to be taken altogether in earnest. It is certainly the fact that literary men may and do write strong things without offence, but I doubt if Newman's explanation is the true one. 'Behold how great a matter a little fire kindleth,' says St James, but in the intellectual world we often find that a great deal of fire fails to kindle a very little matter. The writer thinks of something and gets to take a personal interest in it. He is sure, not only of its truth, but of its extreme importance. He sees all sorts of consequences that must result from its announcement, and expects that it will be warmly welcomed by one party and as warmly opposed by the other. He has put his torch to the men of straw expecting a blaze, and he might as well have put it to a man of snow instead. Of course I am not speaking merely of my own experiences; these might easily have deceived me, and I might easily have taken heat for light: but I have observed great literary artists far overestimate the effect that they expected from their writings.

Sometimes (very rarely) a writer produces a conflagration greater than he could have anticipated. This was no doubt the case with S——. But, with all his marvellous literary skill, he can do nothing of the kind again. I remember he anticipated a stir from something he was about to publish on the Universities. He might as well have written on the court and camp of Esarhaddon. Lately he has tried his hand again at the old subject, but nobody seems to have attended. Preachers who have none of the arts of popularity, find that when they have been preaching what seemed to them full of life and fire, nothing of this has been felt by their audience; and perhaps, if they look at their own sermon after it has got cold, they wonder themselves how they could ever have been so interested in it. Truth, then, is interesting as a rule only when we regard it as our personal property. The *ego* crops up everywhere. Of this the writer becomes aware if he touches, however delicately, on any personal matter. So long as his remarks are general, nobody will care much what he says; but if he speaks of living persons, he may be quite sure that *somebody* will care."

*Advantage of not being able to do things*

"This would not be a bad subject for an essay. Fawcett, had he not lost his sight, might have been nothing but a respectable country squire or J.P. This is, to be sure, doubtful, for he must have had a strong will to overcome difficulties, as he has. Still, if to the blind wisdom is at one entrance quite shut out, it is not wisdom only that is shut out. A thousand distractions are kept off also, and the mind can work up the materials it has, and is not buried beneath the heap like the girl in the Roman story, who was crushed by what she had bargained for. The light of day hides from us the stars. Generally speaking, illness disables mind as well as body, but when this is not the case it often seems a

clear gain. If I am sound in body and mind, I probably spend most of my time in doing things which are not worth doing, and going here and there with little or no occasion. The day seems over before it has well begun. But when I sprained my ankle the days seemed all of a sudden to be good long days again like the days of childhood, and I had time for reading and writing and thinking. We commonplace people cannot resist the temptation to fritter away our time. The consequence is that while we do what it is our business to do, we never carry out anything else, we do not work at it continuously; we take up this or that, but it comes to nothing because we do not give it continuous attention. Any man who devoted himself to a good work, as a common parish doctor devotes himself to the poor for £200 a year, would be thought a great philanthropist. Carlyle sneers at Howard and says, 'What was there so very admirable in his prison visiting? He had nothing else to do, and many a doctor does just as much. You don't call every doctor a hero who works night and day among his patients when the cholera or smallpox is raging.' True enough, and yet there must have been something remarkable about Howard, for the common man may become such a doctor, but he cannot become a Howard."

### *Truth*

"26. 5. 83. If one were attacked by a robber intent on taking one's life, and if one had a pistol in one's pocket, one would speedily produce it and point it at the robber. We should no doubt prefer the pistol to be loaded. It would serve our turn better, for if the man came on we might 'prevent any such intention.' But if the pistol were not loaded, it would be far better than none; for the robber might think it was and slink away, in which case the sham weapon would have answered just as well as a real one.

"Now this, I think, represents fairly enough most people's regard for truth. They like truth certainly, if it will serve their purpose; nothing indeed is so good as the truth if it will do what they wish; but it is not truth they want, but a weapon or a tool or a something or other to do this or that with. So long as they can get the thing done, *peu importe l'échelle*; the unloaded pistol does just as well as the loaded. The Englishman's aims are always active, not speculative, so truth as such is little valued by us.

"After all, I suppose, even Locke would have admitted that there are circumstances when it is better not to know the truth; and circumstances where, when we know it, we are not justified in telling it. If a novice had to descend from an Alpine height by a narrow path, he would probably be safe enough if he were in a mist and could only see for a few yards; but if the mist cleared off and he saw the precipice below him, he would get giddy and break his neck."

*Individuals and classes*

"In practice we think of ourselves and those nearest to us only as individuals, not as forming units of a class. Every man's good qualities and bad qualities we consider as his own and impute praise and blame accordingly, though perhaps the good or bad thing belongs not so much to the individual as to the class.

"There was something very striking in the manner of an old friend of mine who has now been some years in the silent world, and I remember feeling almost annoyed when a brother of hers returned from India and I found his manner was just the same. What annoyed me was that I found what I had supposed part of the very self of my friend was simply an attribute of the family, like the surname.

"Individualism seems at its highest point in modern

England. The Jews in the O. T. are hardly ever addressed as individuals; they are regarded simply as the nation."

*Individualism*

"19. 12. 86. Most of our acts are as much settled for us as the shape and colour of our clothes. Take, *e.g.*, church-going. We belong to a church-going class or we do not, and we go or do not go accordingly. Even our beliefs and opinions are not the result of our investigations. We assume, of course, that they correspond with the objective truth, but why should we think so? We know these beliefs and opinions would have been very different if we had been brought up in France or Italy or Russia. Is it likely that the beliefs and opinions current here are the sole, or even the very best, embodiments of the truth? So, in spite of the rubbish he is apt to talk about 'private judgment,' the Protestant Englishman marches along in the ranks and gives little play to individualism. And if he could 'leave the army' (which he can't), he would be a poor, helpless creature and be lost in the desert. Even in matters where we acknowledge our individual responsibility we practically seek to escape it by doing 'what people usually do.' I, for instance, doubt whether the relation of master and servant is not too much the 'cash payment nexus.' I had views on this subject when I was a young man and propounded them to my father, who answered me that when I was older I should know better. I *am* older now, and I don't know better; but I know that, unless you are a person of very strong convictions and strong will, your treatment of servants is settled for you by the class to which you belong, and you are pretty certain to adopt *laissez faire*. Even in the matter which interests me most nearly, the bringing up of children, I don't find myself breaking away much from use and wont. We must march along and engage the enemy, not as individuals, but as an

army. Still, as in modern warfare there is *some* scope for individuality, and there is some difference between a good soldier and a bad one, between the man who makes a study of his calling, employing all his faculties in it, and the man who just does what all about him do. The first may improve; the second cannot."

### Controversy

"27. 3. 84. Locke gives some advice for lengthening life. I forget whether he says 'Avoid controversy,' but he might say it. I had a controversy with Ridding,<sup>1</sup> in which Ridding seemed to me to cut a very poor figure. Talking to Hart the other day, Hart said of Ridding, 'Well, at all events, he can *write*.' 'I thought,' said I, 'that was just the thing he could not do.' 'Oh, yes,' said Hart, 'don't you remember his letter about training of teachers?' Hart had entirely forgotten my share in the controversy, and remembered only how clever Ridding's writing had been on that occasion. Of course Ridding had written on what Hart considered the right side, so Hart thought what he said excellent. Nothing said on the other side was even remembered. This is the sort of thing that goes on in most controversies. No matter what you say, you are sure to be thought well of by the people who hold your opinions, and you make no impression at all on the opposite party.

"I have just had a good instance of the absurdity of controversy. I ask a bookseller for explanation of a certain charge. He takes me for one of the public, and sends me an explanation which is none at all. I foolishly resolve to show him I know better than that, and write again. He replies angrily and sarcastically. Of course his sarcasm seems to me ridiculous, and nobody else will ever see it. By making

<sup>1</sup> The present Bishop of Southwell.

him angry I have closed his mind to the truth of anything I have said or could say. I am inclined to write again, but see on reflection that it would be mere waste. I hope never to engage in controversy, even in conversation, unless both parties are trying to get at the truth."

*What leads to distinction and eminence*

"There are two forces by which people become remarkable, and in extreme cases eminent; perhaps one might say three, though the boundaries are not very well defined. First, people become remarkable by having strong interests; *e.g.* I have known a man who took a strong interest in tramps. It was assignable to no particular cause. The man was not a philanthropist, and had no particular desire to improve the condition of tramps in any way, but he took an interest in that phase of life, and this interest led him almost irresistibly to investigate it. A strong interest of this kind must make a man remarkable, for he acquires a good deal of accurate knowledge on an out-of-the-way subject. Buffon has said that genius is nothing but a power of taking pains, and interests give this power. Certainly the chief characteristics of a man are his interests, and he is strong in proportion to the strength of these interests, and wise according to their direction. Interests lead to all kinds of involuntary action. But some people have an innate energy prior to interest, and, though of course taking its direction from interests, capable of working without them. To such men the pleasure of energizing is so great that anything they take up becomes interesting to them. Such men cannot help being a force in whatever circumstances they are placed, and become remarkable or eminent according as they affect a small area or a large. The third force is the will itself. Strong will is, I take it, the most unusual distinction of the three. It is wonderful how insignificant a part the will plays in the



lives of most of us. When we have no interests to guide us, no natural restlessness to keep us going, and where occupation is not afforded by the exigencies of life, we fall into inanition."

*Ambition*

"We often hear about a 'noble ambition,' and it is an understood thing that a noble ambition cannot be a selfish ambition, but I'm not sure that ambition does not connote selfishness. Clarkson, say, has a keen desire to free the slaves, but this cannot in the strict sense of the word be called ambition. I suppose ambition is the desire to distinguish oneself. If one desires to be distinguished only by what is good, this may be called a noble ambition. If one longs to distinguish oneself *anyhow*, this is selfish ambition. But if a man does not care about being distinguished, he cannot be called ambitious; and yet he may, from a desire to do good, take the same line of action as if he were ambitious. But alas! directly we cease to have any view to personal gain, we are at once in danger of being paralysed by don't-care-ism. We wish the welfare of others, and we think we see something we could do for them, so we set about it. But there is a sad want of energy in our endeavours, and at the least check we give up in disgust, saying, if people won't be helped we can't help it. Take, *e.g.*, a man who wants to 'come before the public.' I fancy I know of such a man. He settles upon a useful reform, and keeps preaching it in the newspapers till he gets something done. The public is benefited and so is he. But when I see a good thing I make one or two efforts to bring it to people's notice. These fail, and as I have no personal motive to spur me on, I give up. Unpaid labour may be good, but it is apt to be spasmodic and therefore less effective than paid labour, which keeps pegging away."

*Tedium*

"25. 10. 79. At to-day's lecture papers were brought me from my class in answer to the question, 'What is tedium? Give instances from your own experience in the school-room. What remedies?' Only fifteen gave in answers, and these were not remarkable. The English in two or three cases is deplorable, and there were several instances of bad spelling.

"The question was suggested by an article that appeared some years ago in the *Spectator*, 'What is tedium?' The *Spectator* says it is the consciousness of time. We ought to be as unconscious of the lapse of time as we are of the ticking of the clock. If the duration of time keeps forcing itself upon our notice, if time seems to go slowly, and we long to put the clock on, this state of feeling is tedium.

"But a feeling of restlessness and a desire to hurry the clock may come from two causes: first, we may be dissatisfied with present circumstances; second, we may be expecting something that we much wish for. We will suppose a number of boys are in school. One of the boys generally likes that particular lesson, but on the day we are considering he expects his father at 12 o'clock to take him out for a pleasure trip. So the time seems to him to go slowly. Another knows he will be flogged at 12 o'clock, and, though he does not usually like the lesson, it seems on this particular day a very short one. Anything that engrosses the attention must prevent the consciousness of the duration of time. Mere listening may be enough, but with the young listening becomes impossible when it ceases to give pleasure. The young want to be *doing* something."

*Use of fixed forms*

"W. Payne, the other night, was loud in praise of the stately old musicians who had a fixed form, a mould into

which they threw their ideas, and at the same time he abused the moderns who had broken these moulds and, except in moments of higher inspiration, were formless. This use of a conventional mould is a subject of very wide extent. The politeness of the olden time was a mould of this kind. The gentleman or lady had their stately welcome and pretty speeches for every one. The new arrivals could infer nothing from the hosts' manner; this was the same for all. We have broken this mould and are often curt, and even rude, if we have no special reason to be the contrary. Again, in reading and preaching, if we adopt a studied manner, and that a good one, we are always bearable. But if we trust to the inspiration of the minute, we often fall into a manner which is detestable."

*The collecting mania*

"All boys are naturally collectors. The postage stamp mania is a proof of it. When I was at Dempster's there was a passion for pebbles, and by practice (we went on the beach a good deal) our eyes got wonderfully sharp in detecting them among common stones. This tendency to 'lay up treasure' of some kind or other may be made most useful through life. Not to take the highest ground, we may consider the instinct as offering an escape from vacuity and ennui. Take the case of V. He seems to have nothing to look forward to. He has now a first-rate digestion and a faculty for dawdling about without feeling bored. If he ever looks ahead, he can see nothing before him but the gradual failure of this perfect digestive faculty, and meantime he seems rather to resemble the ancient philosopher who did not kill himself only because 'it would be just the same.' But if V. became a collector of books or coins or autographs, he would have an interest in something and would occasionally have a consciousness of gaining something, whereas now every day must leave a feeling of loss.

"Collectors in another sense we all are. As we grow older we lay up a store of associations, a store much vaster than we have any conception of, but almost everything we see, each place we visit, reminds us of something, and we become ourselves mere collections of past impressions, and the events of the day do little but revive this or that impression received long ago. As Goethe said in his old age,

'Was ich besitze seh' ich wie im Weiten,  
Und was verschwand wird mir zu Wirklichkeiten.' "

## VARIA

*Artists looking at their own works*

"23. 3. 86. Millais' pictures are now on show at the Grosvenor Gallery. How strange it must seem to him to walk through this collection of the main works of his life! How each picture must carry him back into the past and remind him of thoughts and feelings and efforts which have long passed away! In one picture he must see his triumph over difficulties which for a time seemed insuperable, in another he may note defects due to this or that obstruction or to mere weariness or negligence. The outcome of it all passes before him as a panorama. To him these are not pictures as they are to us; they are his past self. Perhaps some day *our* works may come before us again. We may see our successes and our failures and find that every genuine effort told for good far more than we ventured to hope, and that every negligence and every yielding to our lower nature left defects that never can be remedied. (17. 8. 87.) I find from J. E. R. that Millais expressed to a friend some thoughts like the above."

*Why reforms are rare and tardy*

"27. 7. 80. I have just sent off the above letter.<sup>1</sup> It is amusing to observe the difference between oneself now and twenty years ago. In those days diffidence would have prevented my even thinking of writing, but I should have had

<sup>1</sup> A letter to Lord Spencer, President of Council, suggesting a way for encouraging good reading in elementary schools by awarding an extra grant for excellence.

such immense belief in my plan that I should have expected it to be adopted directly it was heard of. *Now* I expect it to do no good at all. We elderly people have so little faith in our plans succeeding that we don't get up energy enough to propose them ; or, if we do propose them, it is with the feeling that we ought to do our part, though probably nothing will come of it.

“‘Much must still be tried which shall but fail.’ I see two reasons of failure which I should not have expected when I was younger. First I have a suspicion that my plan is not nearly such a good one as it seems to me. We all tremendously overrate the value of whatever has suggested itself first to us. So more impartial eyes may see defects which I cannot see, and perhaps could not even be brought to see. Next, even if my plan were as good as I think it, there is a great want of receptivity in all our minds (or nearly all) to take in any suggestions of other people's, which proves an insuperable obstacle to most improvements. If such a plan came into the head of Lord Spencer himself, it probably would be received so coldly by the permanent officials that he would give it up. If it occurred to Sir F. Sandford he would no doubt carry it through, but then these people who administer and are supposed to understand things are just the people who have got to look on the present system as the only thing possible, and so are the last people in the world to whom new ideas are likely to occur. We old people then see how hard it is to get anything changed. We know too that changes, when effected, are often disappointing. So we find lots of excuses to back up our laziness.”

#### *Reflections on Tidying*

“24. 4. 82. Tidying always brings sad thoughts. One stumbles on so many things that remind one of interests or efforts that seem to have passed away, to have died and

been forgotten. All the early part of life is spent in looking forward, but then we change our place and ride with our backs to the horses. We have nothing better to expect as far as the world goes. We should like to keep as we are, but we know this is impossible, and every change will be a loss. When the truth forces itself upon us we have need to listen to our Saviour's 'Believe in God, believe also in Me.' Another thing tidying brings home to weak people like me is the *too-muchness* of everything. There are hosts of subjects I should like to go into, hosts of books I should like to read. As a young man one expected to find time for all or most of these different subjects and perhaps accumulated books to read 'some day,' but now one feels pretty certain one will go on grinding in some narrow groove till the time comes when energy ceases, so that one has to give up many of the things that one seemed to have *in posse* before one loses what is ours *in esse*."

*Sehnsucht*

"An untranslatable word, but Longfellow has paraphrased it well, though he takes a whole stanza to do it: —

'A feeling of sadness and longing  
That is not akin to pain,  
And resembles sorrow only  
As the mist resembles rain.'

*From Goethe (?)*

"As all Nature's thousand changes  
But one changeless God proclaim,  
So in Art's wide kingdom ranges  
One sole meaning, still the same:  
This is Truth, eternal Reason,  
Which from Beauty takes its dress,  
And serene through time and season,  
Stands for aye in loveliness."

*From Martial*

"Though the plan, Sir, was mine and you'd no right to  
bone it,  
Now I see the result, I'm not likely to own it."

*Various readings in MS.*

"In reading foreign editions of English books one gets to see the sort of blunders the copyists of MSS. would make in their own time:—

'I dare do all that may become a man  
Who dares *to move* is none.'

'Next Camus reverend sire came *fooling* slow.'

I have observed the same sort of thing with schoolboys. That the connected words should have any meaning for them is by no means essential, but they insist that every word shall have a meaning for them by itself."

*A fly's notion of Paradise*

"A place where it would be blazing hot and the cows would have no tails."

"6. 10. 87. Professor Voigt writes to ask me if 'Giving the pick of the peasants a higher education' can mean 'Sending peasants who work with the pick to the university.'"

"Some people think of boys as men seen through the wrong end of the telescope."

"We praise people, not for doing what they are inclined to do, but what they do contrary to their inclination from a sense of duty. If this rule is right, we often give undeserved praise to energetic people. We say, 'Look at that lazy scoundrel Donothing loafing about with his hands in his pockets. Why don't he work like his cousin Mugger, who slaves away in his shop from 8 a.m. to 8 p.m.?' Why, Mugger



would be as wretched dawdling about in the sun as Donothing would be slaving behind the counter."

"12. 8. 85. People who carry on several pursuits at the same part of their lives seem to me like jugglers who keep up five or six balls. I look on with amazement, and when I feebly try to imitate them with two balls, one of them speedily comes to the ground."

"What we see depends not so much on what is before our eyes as on what is behind them."

"Wisdom cried of old, 'I am the mother of fair love, and fear, and knowledge, and holy hope.' Ecclus. xxiv. 18. But in this age of science knowledge seems the sole survivor. Like another Cain, he has risen up against his brethren, fear and holy hope, and slain them, and fair love has died of grief."

"We have no more right to keep boys without a playground than ducks without a pond. This is true of mental playground as well as bodily."

"Good learners as a rule make poor teachers. The activity and nimbleness of mind which make them take things in quickly, also make them impatient of the slower processes of ordinary learners."

"We all want to have truth on our side, but few indeed want to be on the side of truth. If truth is likely to appear on the opposite side, we pretend to look for her; but, like Nelson, we put the telescope to the blind eye."

## VARIA LITERARIA

*C. S. Calverley*

"Kingsley called here yesterday and seemed almost nervous. Maurice used to be the same, yet what difference could an ordinary man's opinion make to them? Calverley, on the other hand, is reckless of opinion. A small anecdote illustrates this. He was examining, at Cheltenham, I think. At the proper time he did not appear. There was a dead

...and I found great fault with me for not

making a point of reading. It is odd that the thing which I ought to do, and which it is the greatest pleasure of my life to do, I always postpone to other things in such a way that in effect it falls through altogether."

*Literary Style. Hallam*

"I have not read much of Hallam, and my judgment may be too hasty, but I seldom read a page without disgust. He always seems to me giving himself elaborate airs of impartiality, and offering as a judgment of the supreme court of appeal small observations quite on the surface of things and quasi-impartial from their being safe and see-saw.

"Locke 'turned his thoughts to education with all the advantages which a strong understanding and entire disinterestedness could give him; but, as we should imagine, with some necessary deficiencies of experience, though we hardly perceive much of them in his writings.' How safe and silly all this is! When a man writes for publication he easily falls into an easy, glib way of saying things, and his style becomes like his company manners. It is intended to be proper and decorous, but this manner conceals our real selves and our sham selves are insipid and uninteresting.

"I have at times fancied that my 'style' had suffered from so much note-book scribbling. In this, of course, I have never thought of expression, but have just jotted down what I had to say in the first words that came. This has made me write in short sentences, and I can now write no other. But, after all, it is better to be jerky and undignified than to write in the literary way. When a man can entirely fling away literary form and just say in the most direct manner what he thinks, he is generally interesting."

*Effect of keeping a Diary on Style*

"16. 9. 85. It is a matter of considerable interest to me how far I have done myself good, how far the reverse, by writing in note-books. On the one hand I suppose I

gained in the power of saying what I want to say without affectation or circumlocution. But is distinctness the only, or even the main, essential of diction? Our form of expression naturally differs according to the person addressed."

*Literary Style, Adagio, Largo, &c.*

"I don't know whether anybody has made the observation, but writing might be marked like music, *adagio*, *largo*, &c., up to *prestissimo*. However, it is not necessary to mark it, a few sentences will decide. The metaphor is not quite satisfactory, as the reader is carried on or delayed without being conscious of it. Macaulay is the greatest writer I know of the rapid style. Writing, to carry the reader along, must be pleasant to him, but there is a good deal of pleasant reading which is not of the rapid kind. Carlyle, in his earlier essays (his later work is abnormal), gives admirable specimens of this more thoughtful writing. Here the thought is not beaten out, so that he who runs and reads may understand, but every sentence gives up its meaning, somewhat slowly, but not too slowly, and every word seems chosen with care, and therefore to deserve care in reading. In poetry Scott is perhaps the best of the *presto* writers. Byron, too, is good. Tennyson's *Idylls* are medium, but much of his other poetry, especially *In Memoriam*, belongs to a class of reading which cannot be read straight off with any understanding at all. A great deal of poetry and some prose cannot be made out without study, and therefore can never be popular. People who only read things once would not get far into Shakespeare's *Sonnets*. Of poor writing one may say that it does not flash its meaning on the reader, and bores him if he gives the time necessary to take it in. After all, how little writing there is that one reads with pleasure!

"I have spoken above about rapid style. How a man is tested by being read in excerpts. Most writing tastes as vapid as porter in a tea-spoon, but careful writing like Carlyle's stands the test like fine wine."

*On a bit of chalk*

"It has often struck me what power is given to any ordinary mortal by the possession of a bit of chalk. He may scribble up 'No Popery' and send a thrill of Protestantism through half the country. He may scrawl 'Dizzy forever' and seem to give proof that the lower orders are conservative. Or he may outrage decency and make the intelligent foreigner believe that English decorum is a mere outer varnish. By virtue of the bit of chalk the man or the boy becomes a representative person and speaks for the whole neighbourhood.

"And in these days of anonymous journalism the pen often serves the most insignificant persons as a bit of chalk. The man who writes in the newspapers is often no wiser than other people, but everything he says is read far and wide and goes for much more than it is worth."

*Swift*

"Swift's letter to Bolingbroke, in which is the often quoted passage about his ambition 'to be used like a lord' is dated April 5, 1729. I can't help thinking we are hard upon him if we take him at his word. When a man lets disappointment or ill-temper vent itself in cynicism, he soon gets to speak in character, so to say. His real self is lost in the part he has taken up. A case in point is Bartle Massey in *Adam Bede*, a man with a kind heart who has been crossed in love, and so sets up for a woman-hater. Nobody would suppose that everything such a man says is to be taken as the sober expression of conviction. He has assumed a part, and much that he says proceeds simply from his sense of dramatic propriety. Swift in like manner assumed the cynic, and if we would judge him fairly we must not be in a hurry to pass sentence simply because he has pleaded guilty."

*New York School Journal*

"There is a terrible want of dignity and self-restraint — of gentlemanliness, in fact — about these Americans. The editor

puffs his paper and the advertisers puff their wares like so many cheap-jacks."

*French mots*

"What a calamity to a nation to have fallen into the habit of coining such phrases as 'L'empire c'est la paix.' Michelet abounds in these — *e.g.* 'La terre c'est la liberté.' (He says elsewhere, 'La liberté c'est l'homme,' whence we may infer that 'La terre c'est l'homme.') These phrases save both reader and writer the trouble of thinking, but they are merely flash notes on the bank of truth, and when they are presented they will not be cashed."

*Originality in a writer*

"The question I have been revolving lately, how far an author should use what has been said before, and how far he may avoid references to authorities, is one which extends in many directions. As M. Arnold says, we need culture, and culture is knowing the best that has been thought and written. Whatever subject one goes into then, one should know what has already been done in it. I am at work on the Epigram. Seeley tells me to look up Lessing, and there I find a thorough discussion of the Epigram. I am writing an essay on Lyric Poetry. If I take up a standard book, Gervinus say, I expect I shall find everything I could think (and of course a vast deal more) already said. And, as I am no Lessing or Gervinus, I should of course consult best for my readers by simply looking up the subject in standard authorities and summing up with or without acknowledgment what Lessing and Gervinus have said. This will be the most useful work for the ordinary man to do. The great thinkers may work independently, or study Lessing and Gervinus, and advance on what they have left us. All this seems straightforward enough; and, if one is well posted in a subject, one laughs to see a writer's first crude notions trumpeted as dis-

coveries. And yet there are few minds in which the truly vigorous thoughts are not the autochthonic. Those which are naturalised exist on sufferance, and have little 'go' in them. If I come fresh to the consideration of the Epigram or the Lyric, I strike a few thoughts which may be in part erroneous, and are safe to have been anticipated if true. But these thoughts have vitality in them, and when I express them there will be some freshness and vigour in the expression. But if, instead of thinking for myself, I read up the subject, I may say what is much better worth saying, but I may show by my manner that I am not a voice, but merely an echo."

*Coleridge's Plagiarism*

"Seeley, talking of Coleridge, said that he probably never plagiarised wittingly. Thompson, the Master of Trinity, told Seeley that on one occasion a friend of his lent Coleridge a Jeremy Taylor and received it back with the margins filled as usual. Some time afterwards Coleridge quoted a passage as Jeremy Taylor's which proved not to be Jeremy Taylor's, but Coleridge's own written in the margin."

*Disraeli's Plagiarisms*

"15. 7. 87. C. Mackay's *Autobiography*.

"It was when Mackay was editor of the *Morning Chronicle* that Dizzy's plagiarisms were pointed out in the *Chronicle*, viz. that in his obituary oration on the Duke of Wellington (1852), and in his character of Lord Cadurcis taken straight from Macaulay's Essay on Byron, then buried in the *Edinburgh Review*. In his oration Dizzy, as I remember, was affected to *Thiers* (it's a pity this pun comes thirty-five years too late). *Thiers* had spoken it eighteen years before at the grave of Marshal Mortier. A friend of Dizzy's wrote to say both passages had been copied into a common-place book without reference, and Dizzy had mistaken them for his own."

*Macaulay's Johnson*

"I have been reading Leslie Stephen's *Johnson*, and I was inclined to think it an improvement on Macaulay, but last night I took up Macaulay's Essay and could not put it down. For Stephen I have a great liking, and I think him full of good sense. Macaulay, you may say, is a mere literary artist, and sacrifices sense and everything else to effect; but after all, how absurd is the attempt to depreciate Macaulay! Leslie Stephen seems purposely to have ignored Macaulay's Essay, and has just a passing allusion to Macaulay's style, which he speaks of as his snip-snap. It won't do! Macaulay is one of the great artists whom we must acknowledge as such if we do not want to make ourselves ridiculous. Stephen has selected his material very well and given a capital account of Johnson, but it is after all a compilation. Macaulay does not seem to collect material at all. Johnson and all his associates seem familiar to Macaulay.<sup>1</sup> The material has been fused by his imagination, and is no longer a collection of anecdotes; Macaulay makes you know Johnson as Thackeray makes you know Major Pendennis. You feel that he might tell you ever so much more if he chose, but he tells you just what you want to know, and that's all. As for 'snip-snap,' the style is admirable; there is a perfect flow about it. Stephen might point out a lot of full-stops, but that doesn't matter a pin. What you must judge by is not the printing, which nobody need think of but the printer, but the effect on the mind of the reader, and to my mind at least there is nothing jerky in Macaulay's sketch of Johnson.

<sup>1</sup> So Scott writes of himself and his imitators:—"One advantage, I think, I still have over all of them. They may do their fooling with better grace; but I, like Sir Andrew Aguecheek, do it more natural. They have to read old books and consult antiquarian collections to get their knowledge; I write because I have long since read such works, and possess, thanks to a strong memory, the information which they have to seek for."—*Journal*, I. 275.



"I have since read his Addison, but I know the essay too well, and Macaulay will not bear reading again and again, at least by adults. The clever passage in which he says that Pope learnt the trick of smooth versification and taught it to everybody, so that since the appearance of the *Pastorals* we are as little disposed to admire a man for making smooth verses as for writing his own name, is taken straight away from Warton without acknowledgment.

"Upon the whole the principal merit of the *Pastorals* of Pope consists in their correct and musical versification, musical to a degree of which rhyme could hardly be thought capable, and in giving the first specimen of that harmony in English verse which has now become indispensably necessary, and which has so forcibly and universally influenced the public ear as to have rendered every moderate rhyme melodious.' Warton's *Essay on Genius of Pope*, vol. I. p. 10."

*Letter from Seeley on Style*

"3 June, '79. The other day, in writing to J. R. Seeley, I spoke of some lecture of his in which he implied that the 'interesting' school of historians began with Scott and Macaulay. I said the ancients must have endeavoured to be interesting, for they paid great attention to style; and Sallust, at the beginning of the *Catilines*, says it is as hard to write history as to make it, for the style is equal to the things done.

"To this Seeley answers:—'I am much struck with your remark about historical style. You say the ancients must have tried to make their histories readable because they thought so much about style. No doubt Herodotus did before history proper was invented; no doubt some Latin historians did, even Tacitus at times, because scarcely any Roman ever knew what he would be at in literature. But I do not think it would be fair to say of Tacitus that this

(*i.e.* to make his book readable) was a main object with him, and it would be utterly unfair to say of Thucydides, who of all the ancients is the one real model in history. But I am struck with the assumption you make that the object of style is to make a book readable, because I have met the same assumption in almost all the reviews of Stein. According to me style is a wholly different thing, and in history attention to style does not make a book more readable, but to a certain extent less so. The fault of Macaulay is that he does not think of style enough. Style seems to me a certain correspondence between the words and the subject-matter. When a book consists of rigorous investigation, and has for its main object to dissipate illusions and give a trustworthy view of what happened, there can be no greater violation of the law of style than that it should be written in the diction of romance. Historical style should be real prose, and, what is more, impersonal prose. To write it well is very difficult, and the principal difficulty of it is to get rid of colour and literary varnish of all kinds. Unaffected simplicity, chastity, transparent clearness joined with brevity, these are the proper marks of the historical style. I have been very much struck in reading the criticisms on 'Stein' to observe that a style of this sort seems to English critics the very negation of a style. I wonder what they would say to Cæsar if he appeared now for the first time! I was particularly proud of the style of 'Stein' and thought I had made quite a discovery, and one or two readers have seen what I aimed at; *e.g.* Fred M—— writes that it is such a delight to read a style so strong, simple and masterly. I like these epithets; they are just those I hoped to deserve. I was not greatly surprised to find several reviewers not seeing anything of this; but it does take me aback to find not a single reviewer betraying that he ever heard of simplicity as a high literary merit, or that he ever knew that in some sorts of composition the negative virtues were much more important than the positive ones."

*Smollett*

"29 July, 1879. The other day, at Stachelberg, I looked through *Peregrine Pickle*. There are all sorts of blemishes, artistic and other, in the book, and it is far inferior to *Humphry Clinker*. But Smollett's extreme carelessness about plot has this advantage, that he runs off to give you his views on this and that. I fancy Hogarth had much influence on Smollett, and that Smollett tried to be a literary Hogarth. Like Hogarth, he succeeds in making human life revolting. I have been told of an odd boy who, on a journey, pointed out to his aunt a number of disgusting sights. At length she said, 'Alfred, you see nothing but what is disgusting.' 'O yes,' said Alfred, 'I see everything, but I only point out what is disgusting.' This youth ought to have turned out a Hogarth or a Smollett. *Peregrine* himself is a mere lay figure. He goes to school at Winchester, but one can't gather much from the Winchester or Oxford part except that it was the custom then to send boys both to the public schools and to the Universities with a 'governor.' This plan was not quite abandoned when I was a boy. Lord Hopetoun was at Harrow with a tutor, and had a house taken for him, I think."

*Unscrupulousness of newspapers*

"6. 11. 80. In to-day's *Spectator* is a singular instance of our newspaper people. The editor of the *Spectator* quarrelled with Seeley about the election of a professor at University College, London, when the former backed James Martineau and the latter Croom Robertson. What is the consequence? In this month's *Macmillan*, as I have said above, is a paper of Seeley's which is certainly one of the most important that has appeared in a magazine for a long time. It points out the dangers we are exposed to from our ignorance of political science, and from studying history in the writings of mere

literary men who care nothing for political science, but think only of effective portraiture. The subject is a most important one; Seeley is thoroughly master of it, and is one of our very ablest writers. In this article, too, he has put out his strength. Yet the *Spectator*, in noticing 'Articles in the magazines,' never mentions the paper at all; and, for fear it should be supposed to have overlooked it, writes, 'We have been unable to discover any other paper of mark, though Mrs — gives in *Macmillan* an account of — [a bogey in Ceylon, a very common-place ghost story],' so that, without mentioning Seeley, it manages to say that Seeley's paper is not worth mentioning. And the *Spectator* prides itself on its fairness!"

*Tennyson's Rizpah*

"12. 12. 80. Haslemere. Mr William Barnes (aged 65) has just told me the following. When he was seven he saw the corpses of the two Tilleys, who were hanged at Horsham and gibbeted on the road between this and Midhurst for robbing the mail at North Heath. There was a story that the mother collected the bones. They were a family living near Lurgashall. This story no doubt Tennyson has heard. Hence *Rizpah* just published."

*Translation*

"'A literal translation is better than a loose one, just as a cast from a fine statue is better than an imitation of it. For copies, whether of words or things, must be valuable in proportion to their exactness.' U.

"Here we have a saying more witty than wise. A cast gives the exact shape, though in an inferior material, but a literal translation does not always convey the exact thought. Besides, in a fine literary work there is beauty of thought and beauty of expression. In the statue there is one beauty only. If the expression in the translation is uncouth, the

thought must be precious indeed, or the translation will be unreadable. 'The copy should be like the original.' Yes, but it is not like the original if the language is idiomatic in the one and barbarous in the other. Similes like that of the cast and the copy sound well, but are of no intrinsic value. It is just as much to the point to say that a man skilled in portraits can give us a truer conception of a profile than a man who goes to work with a silhouette instrument.

"There are really two kinds of translation. In the one the translator professes to be in the confidence, so to speak, of the original author, to know exactly what he means, and therefore be at liberty to vary the expression, so long as the meaning is completely and accurately given. But in other translations, *e.g.* that of the Bible, the translators confess that they transmit signs which they at best only understand in part. In Ireland I was once shown an old inscription in stone on an estate of one of the Guinesses. As the inscription was getting worn out, the proprietor had employed some common mason to cut it deeper. The mason, not knowing even the Erse characters, had cut with the best intention no doubt, but had in fact destroyed the inscription. Our translators try to avoid a similar mistake. They wish to preserve the signs intact, and leave the interpretation of them."

*A—— and Llewelyn Davies*

"It is interesting to observe how men differ in the range of their interests, *i.e.* in the range of their receptivity, for we acquire only so far as we are interested.

"One of the ablest men and best workers I know gets to have a splendid accuracy of knowledge in the area on which he has worked, but shows astonishing ignorance when you go a step beyond.

"A competent *viva voce* friendly critic said to me that A.'s mind was furnished almost entirely by Bacon and Shakespeare ;

he might, of course, have added the Bible. The critic has picked up far more in the world of books, but he despises everything not first-rate; so, astonishing as his knowledge of great authors is, he is less well acquainted with the small fry than many ordinary people. About common matters not connected with literature he is as ignorant as a child. Here he presents a marked contrast to our common friend Llewellyn Davies, whose power of picking up is very great — he seems to know most things and everybody. But then these first-rate men do not know half as much about the minutiae of our material surroundings as another friend of mine who can hardly read."

*Memoir of Daniel Macmillan, by Thomas Hughes*

"18. 2. 83. Daniel Macmillan was in himself well worthy of a memoir, and Hughes has done his work excellently, allowing D. M. to tell his own story in his letters and diary.

"Private letters and diaries have many advantages (with some drawbacks) over what is written for publication. The Devonshire people will not drink 'manufactured' cider, *i.e.* cider prepared for the London market. I, too, like the juice of the apple pure and simple, though it is apt to be 'hard.' Directly we begin to write for the public we cannot help posing, just as we do when we see the photographer bury his head in the black cloth. It seems almost impossible to say just what we think and have done with it. On the other hand our jottings for ourselves or in letters are mostly hurried and one sees the want of continuous effort. The English is often jerky and scrappy. Macmillan's English is now and then jerky, but it is wonderfully clear and good."

*Thomas Chenery*

"4. 3. 84. Chenery was one of the few celebrities I have known, and it may be worth while recording what he seemed

on the side which was the only one exposed to my view. He was my friend Anderson's great friend, great from his *Times* connection, not his friendship. Anderson and he had been at Caius together, and, being both some years older than the other undergraduates, had naturally been thrown much in each other's society and had formed an odd sort of connection which lasted to the end.

"About the year '69 I saw a good deal of Chenery at Brighton. He was a short, thick-set, very short-necked man, with a remarkably dejected expression, a somewhat shy manner, and a rather sententious way of speaking. Since he has been made much of in society I have heard of his 'courtly manners,' and the *Times* people speak (now at least) of his kindliness and consideration for his subordinates. This all seems a joke to those who knew him at home, and at home only. To me he was always civil, even friendly; but he gave me the impression of being by nature harsh and ill-tempered, and he was always (probably from over-concentration when at work) rather listless and dejected. He was ready to chat on any subject, but seemed interested in nothing, and always took the sceptical and *nil admirari* line. His real interest, of course, lay in Arabic and Hebrew, in which he became really great. His *work* he managed to do without ever seeming to do it. He showed in conversation no special knowledge of the affairs of the day, and even less than ordinary interest. I knew quite well that he was high on the *Times* staff, as I had heard Butt (now a judge) say that he had just been with Delane, and Delane had mentioned Chenery as the best man he knew for writing on the spur of the moment. From this special talent Chenery was in the habit of staying in the office to write the article on any late debate. Except to men with whom he was more intimate than me, he always spoke about the *Times* as an outsider; he did not at all avoid talking of the *Times*, but he said just what anyone might have said, though of course

he knew that I knew he was on it. He was an eccentric. When I first became acquainted with him he had taken a house in Eaton Place, which however he never furnished except on the ground-floor. Here he worked hard (he was translating the 'Assemblies of Harin' at the time) some eight hours a day. He then went out to dine, thence to the *Times* office, where he wrote his article some time in the night. How a man who was engrossed in such work as the 'Assemblies of Harin' could have picked up knowledge enough to write on the topics of the day was to me a marvel. He must have had a strange power of concentrating his mind on any set task. His ambition was to become known in Germany as an Arabic scholar, and in this he succeeded. With this taste and lots of money he took the editorship of the *Times*, in which people say he did not succeed, and he slaved at this till he killed himself. (He died at the age of 56, and left £20,000.) A melancholy fate! What a hero he would have been thought if he had thus sacrificed himself with a nobler motive."

*Quarterly Review on Tennyson*

"14. 3. 84. I have just been reading the *Quarterly Review's* first notice of Tennyson (April, 1833). It is a great literary curiosity. The reviewer sat down, not of course to speak the truth, but to ridicule a man whom he took for a poetaster. On the whole, we are forced to the conclusion that he must have been a very shrewd person who ought to have formed a truer judgment, but the *Quarterly Review* had taken up the rôle of putting down pretenders in poetry, and having snuffed out Keats, it set to work to do the same by Tennyson. The writer takes up the line of much praise, and fastens with wonderful skill on the weak things in the volume, which it praises as the beauties. Tennyson has altered or expunged almost everything quoted. Here we see what a



crime it is to write for anything but truth. A man with much critical acumen reviews some of the finest poems in the language, and, because he looks for blemishes only, he pronounces the poems rubbish and to all appearance succeeds in proving them rubbish! We, who regard Tennyson as a great poet, wonder how even a great poet could produce the *Lotus Eaters* at the age of 22. The critic, regarding Tennyson as an ordinary young man, wonders that even an ordinary young man could write such poor stuff. And the critic is not a poor simpleton either. The intellectual blundering comes of party spirit."

Ruskin

"With a view to lecture-writing, I have been looking at Ruskin's *Edinburgh Lectures*, which are models of what lectures should be. The first two lectures were a revelation to me in '54, and have affected my thoughts and pursuits in many ways ever since. Almost our greatest benefactor is the man who gives us a new permanent interest, and Ruskin revealed to me an art world full of truths and problems which aroused in me the most intense interest. If I had only been able to draw, I should probably have got considerably involved in the art world, but my fondness for doing something found no satisfaction here. Still Ruskin has given me many and many a pleasant hour, and has opened my eyes to much that I could not have seen without him."

*Ruskin's Notes, No. IV. (1858)*

"Beauty of expression in an author is like beauty of face in a woman. We cannot but look at it, we cannot but be interested in it, whatever they may say or do. These Notes of Ruskin's, thrown off, as he explains, in a hurry near 27 years ago, and referring mostly to pictures now forgotten,

still have a charm about them, and one finds them excellent company. It is marvellous how this man throws from him literary pearls as carelessly as a child shakes the soap-bubbles from a tobacco-pipe. One of his finest pieces of prose is the passage on poverty in his eulogy on Edward Frere (p. 33)."

*Ruskin's Hortus Inclusus*

"One does not know whether to be more pleased or vexed that Ruskin should have published this letter. The very name implies privacy. It is indecent to behave in a crowd as if no one were present but one's nearest relatives. Yet Ruskin throws down the wall and lets the public in. Much of the volume should not have been published at all, some things, and those the most interesting, not till after his death. How quaint his feeling that he half dreads a world without a Venice in it! He is indeed a marvellous man with astounding capacities for enjoyment and yet so miserable! His sympathies embrace everything beautiful in creation. Only a poet could write (p. 129), 'I found a strawberry growing just to please itself, as red as a ruby, high up on Yewdale crag, yesterday, in a little corner of rock all its own: so I left it to enjoy itself. It seemed as happy as a lamb, and no more meant to be eaten.' This is simpler and better than much of Wordsworth. There is a fine passage on the Bible (p. 128) like Maurice, but too long for me to copy.

"Ruskin's mind is a melancholy study. With all his grand gifts he seems to me to have been sadly led astray by his self-sufficiency. He used to have a perfect abhorrence of things evil. Woolner (who looked upon him as a great corrupter of art) told me a story which proves this. Eastlake, Ruskin, and a third, whose name I forget, were deputed to look through Turner's portfolios after Turner's death, and they came upon some exceedingly indecent drawings. Ruskin was so shocked that he shed tears. All he could groan out was 'Then, after all,

he must have been a bad man !' The three destroyed the drawings — by far the best thing they could have done — but a way out of the difficulty which was of doubtful legality. Well, now in his old age Ruskin seems to admire 'fast' young ladies. He writes, 'I've been put into a dreadful passion by two of my cleverest girl pupils "going off pins !"' It is exactly like a nice pear getting sleepy."

*Ruskin's Praeterita*

"18. 1. 86. We schoolmasters have to face the unpleasant truth that nearly all the great men (literary men especially) owe nothing to *us*. Does the schoolroom, while it benefits the ordinary boy, dwarf or ruin the original boy? Great writers we should expect to find the roof and crown of those who received an exclusively literary training, but in most cases it turns out that the great writer has never been to school, and if he has, he has been regarded as a failure. Seeley is the only satisfactory instance of a good schoolmaster's-boy turning out a first-rate writer. J. H. Newman, J. S. Mill, Carlyle, and Ruskin escaped the schoolmaster pretty completely. Tennyson was at a small country Grammar School (Louth), and Browning nowhere. Matthew Arnold, by the way, is an instance against me."<sup>1</sup>

*A 'repeater' Journal*

"24. 1. 86. I lately proposed to Storr, half in jest, half in earnest, that the *Journal of Education* should have a permanent section, not the same every month, but recurring like a decimal, though not, as I think, with diminishing value. The great writers will, as a rule, have thought the truth most clearly and expressed it most appropriately, so that what they have said

<sup>1</sup> [Quick has overlooked some obvious instances, — W. E. Gladstone, Kinglake, Froude, Lecky, J. Morley, Swinburne, G. O. Trevelyan, do not exhaust the list.]

should be studied again and again by those who need that particular truth. But in these days no one will stand stale bread, and insists on hot rolls every morning.

"On every subject there is such a Babel of voices, and directly one begins to study a subject one reads and reads a host of people who write about it and about it, and by far the greater number had no right to take up the reader's time even for five minutes. I have at times felt inclined to be angry with publishers for putting obstructions in the way of new men getting a hearing, but now I feel inclined to bless them for it. They do occasionally close the mouth of a wise man, but they more than make amends for this by silencing whole armies of blockheads."

H. M. Butler

"2. 12. 86. I yesterday met H. M. Butler in London, and went down with him in his fly to Harrow. Tired as he was, he talked pretty well all the way.

"In these notes, though I write only for myself, I have always kept in mind that after my departure *ad plures* the books might become *publici juris*, so I have been only too careful not to record conversations with friends in whom the public take an interest. But yesterday's conversation was well worth recording. The character of the Master of Trinity, to be installed to-morrow, is by no means easy to understand, and I can fancy people who have to do with him getting the most discordant notions of him. I have seen as many sides of him, perhaps, as any one now living, and conscious as I am of his wants in some respects, I have a genuine admiration for him. He is one of the most noble-minded men I have known. There is not a vestige of littleness about him. He seems incapable of envy, hatred, malice, or any uncharitableness; and he has an enthusiasm for what is noble in great literature and great men. Characteristically he nearly wrecked his worldly prospects by

preaching to the Queen a eulogy of Lord Lawrence, and his admiration for Gordon was for a while a kind of ruling passion with him. Some men have intellects remarkable not for their strength, but for their restlessness. I should say this was true, not of Butler's intellect, but of his imagination. He never soars into poetic regions, but he never wearies of calling up the past and living again in memory. This is the cause of one of his defects. People have spoken of his power of sympathy. This seems to me a mistake. Butler is immensely sympathetic *in velle*, but not *in esse* or *posse*; for Butler is so much wrapped up in the image his own mind calls up that he has no notion whatever of what is going on in the mind of his companion. Now as Butler is one of the most simple and guileless of the human race and as he delights in exercising the art in which he is so great, the art of expression, he naturally lets one see all that is going on in his mind. One sees therefore that in this one is in the superior position, that I for instance know his thoughts and he does not know mine. Yesterday I wanted to talk to him about a matter in which he takes a great interest, but naturally not so much as I do. I went to see him about this, and had told him there was something special I wanted to see him about, but there was no possibility of bringing the subject within the range of his ideas. I know, of course, that many would say he did not want to have the subject broached, but I know it was not so. For at least three-quarters of an hour he gave a most elaborately detailed account of E.'s life from the time of the first cold she caught, to her present condition at Davos. What a wonderful feat of memory it was! If I don't post up my diary almost daily, I can never remember what I was doing the day before yesterday, and here was Butler remembering her whole life as if he had a photograph of it in his mind. I afterwards showed him a Harrow broadsheet of Dec. 1846, the first in which his name appeared. It might generally be said of Butler, as of Gladstone (whom he in several points resembles), that there is only one thing more

difficult than to get him to take up a subject, and that is when he has taken it up to get him to drop it. But, as I knew, there was no difficulty in exciting his interest here. He was at once fascinated by it, and I believe he would contentedly have gone on talking about it all night."

*Thackeray and Swift. A Comparison*

"12. 2. 88. About 35 years ago I, then an undergraduate at Cambridge, heard Thackeray give there his Lectures on the Humourists. It was *reading*, not lecturing proper, but it was the most delightful and most musical reading imaginable. The wonderful beauty of Thackeray's prose came out as that of Beethoven's melodies comes out when Joachim plays them, and after all these years the music is in my head still. What I remember best is the contrasted pair of portraits, Addison and Swift. How well I remember, 'If you happened to be his inferior in intellect, which, with all respect for the present company, I think only too probable.' On reading these letters of Thackeray's I am reminded of the Journal to Stella and I see much resemblance between these giants. Thackeray has been accused of cynicism, of arrogance, of snobbery, just as Swift was, and the charges in both cases are only superficially true. Both were men of deep feeling who assumed a cynicism to disguise a deep tenderness. Both were melancholy men, weary of existence. Both exposed the meanness of humanity with a painful consciousness of their own share in it."

*Matthew Arnold's Death*

"17. 4. 88. We have lost M. Arnold. He died suddenly at Liverpool on the 15th [15 Ap., '88]. Just now I naturally think of his kindness. He was not self-centred, like distinguished people in general, but he took a genuine interest in the concerns of other people. I was very much struck by this

one evening when I had been dining with him at Byron House (his house at Harrow). He asked me about my work, seemed quite shocked at the amount of time I spent on the correction of exercises out of school, and remonstrated with me quite severely about it. I have often thought of this as a rare interest shown in another's affairs and of a genuine effort to set things right and not fall back on our usual 'No business of mine.' "

*John Bright*

"7 July, '73. Last evening I had an opportunity of talking to no less a man than John Bright. I got an impression of a much stronger man than one has from his photographs, not to say caricatures. He is very easy to talk to — talks very simply, without any kind of affectation, even the affectation of politeness. He is quite the Quaker in his bluntness, but he talks with you, not at you, asks all sorts of questions, seemed a good deal surprised by what I told him of the different scales of charges here. He said he had never been at much of a school himself and had left early. He gave some parliamentary anecdotes, two or three about his own repartees, which were not particularly happy. Once they were trying to get a member to shorten a speech, when he whispered to a neighbour, 'I can't, I've sent it to the papers.'

"My impression of Bright is a pleasing one. He seems to me a good-natured creature, one can like well enough, if one does not happen to be a bull."

## PREACHING AND LECTURING

*Sermon-writing, a peep behind the scenes*

"9. 9. 67. My old difficulty about sermons is stronger than ever. I sit down to write and the operation seems like wringing a towel which is nearly dry. After great labour only a few drops fall. The reason is, I suspect, that my thoughts and interests have long been engrossed by didactics. When I first took orders I had a great interest in the practical part of the High Church system and an enthusiasm against imputed righteousness. But this interest died out, partly, I think, because the High Church professed to be a universal system and was not. For the intellectual religious ideas of the school to which I now belong I never had any enthusiasm, though I don't see why such an enthusiasm should be impossible. I therefore went off to school teaching, in which I am really interested, and the consequence is that the only religious ideas with which my mind is conversant are quite elementary and so vague that they can hardly be worked into sermons. Besides all this I never had any facility in thinking or in expressing thought on any subject, so that I am much more surprised that I ever wrote sermons than that I cannot write them now. In spite of all this I sometimes think I ought to aim at preaching, but the task appalls me. A preacher is in fact a professor of the theory of life — not exactly an easy subject to take up! Most of us confine ourselves to quoting and commenting on the Text-book which our audience have nearly by heart, but what is wanted is to show the application of the Text-book, and just at this point our preachers fail. On Sunday I shall have to preach an old sermon on 'Effort makes the Christian.' Now in this matter it seems very hard to make



phenomena square with theory. No doubt one's view of phenomena is very partial indeed and the difficulty may arise entirely from one's mistakes in estimating them, but to refuse to estimate them at all is fatal to one's intellectual honesty. As far as I can judge, then, there is very little effort in any one. Most people seem to drift along with the ordinary habits and ordinary morality of the class to which they belong. I used to think that if a man indulged consciously in any vice this vice would corrupt his whole nature like the fly in the ointment. But experience does not seem to confirm this belief. Private debauchery does not prevent a man from maintaining a high public morality. As far as one can judge, a vice is ruinous to a man if it is condemned by the class to which he belongs and *not otherwise*. So the class standard of morals is that which most people adopt, and this standard never makes great demands. Whenever the class is particularly tempted in any direction, the standard admits of lax conduct in that particular. Hence it is that whole classes are accused by the outside world of special sins. The old proverb makes every miller a thief, and fifty years ago every attorney was considered a rogue. Now, such a general feeling could not have existed unless a very unusually large proportion of millers or attorneys were less honest than their neighbours. If this fact be admitted, the explanation of it may easily be found in the opportunities for fraud which their businesses are constantly affording them. The milkman who stole flour or the miller who privately milked his neighbour's cows would be a very great rascal, but we cannot say the same of the milkman who habitually robs his customers or the miller who helps himself out of the sacks of wheat entrusted to him. The lodging-house keeper who stole beefsteaks at the butcher's would be capable of any theft, but we should be quite wrong to infer this from her consuming the steaks of her lodgers. Similarly we should know what to think of a doctor if he pocketed money he found lying about in a patient's house, but not if he paid a visit, the sole object of

which was to transfer the same amount from his patient's pocket to his own. Yet supposing the money not to be missed the patient is wronged quite as much in the last case as in the first. Now these class failings, which I think we may assume to be the failings of the majority, prove that the majority do not aim at a high standard, and yet the majority are not bad fellows."

*'Woe unto you that are rich'*

*An Unpreached Sermon*

"6 Sept. '87. I have long thought that sermons might be, and therefore ought to be, much better than they are. But it mostly happens that a man has to preach either a great deal or very seldom, and neither condition is favourable to the composition of good sermons. If a man has to preach once a week he ought to study and think and write for some hours every day; but this is what the large majority of persons have not inclination or energy for. The necessity of preaching often without giving much time to preparation of course drives a man into safe platitudes, and then the salt loses all savour of meaning. On the other hand, if a man has to preach seldom, he mostly finds, when the time comes, that he is not in the habit of thinking, or at all events of thinking methodically, and if he does in the end find anything to say, he says it crudely and at the best produces an essay rather than a sermon. If one had time and energy, the best plan would be to take a subject and write an essay upon it, saying everything one really thinks, and afterwards write a sermon in which the most suitable thoughts were selected and expanded.

"Nobody would dare, or ought to dare, to say exactly what he thought and everything he thought in a sermon, and I suppose most men would be afraid to commit their difficulties to paper at all. The consequence is that 'edifying' subjects are selected and the most vital parts of the Christian religion

hardly touched upon. Our Lord's most emphatic utterances often took the form of paradoxes and so seem to challenge the attention of all who would learn from Him, but these paradoxes are quietly ignored by almost all the professional commentators on His words. I do not remember to have heard 'He that hateth not his father and his mother cannot be my disciple,' or 'Woe unto you that are rich,' so much as quoted in a sermon, and it would be considered strange indeed if a preacher were to select such a verse as his text. Yet there can be no manner of doubt that these are among the Kernsprüche of Christianity.

"I should like to preach from some of these texts, but I do not know whether it would be possible. Take for example the words 'Woe unto you that are rich,' &c. What does one believe, and what dare anyone say on this subject? One is instantly met by questions of all kinds. Do the words of our Lord establish (*ceteris paribus*) the superiority of poverty over riches? The Roman Church says yes, and praises voluntary poverty. Again, how are the dangers of riches to be avoided? How is the man with great possessions to cease to be a rich man in the sense in which our Lord uses the words? If it is possible for a man with possessions to cease to be rich without giving up property, may not a man without wealth cease to be poor without acquiring property? Our Lord seems to me to be declaring what He declares in many forms, that for us there is no way of possessing or enjoying anything, except by devoting it to a higher service than our own. So long as a man thinks of his possessions, whether wealth, time, or talents, as his own, he cannot enter into the kingdom of heaven any more than the camel can pass through the eye of a needle. It is only when he feels that he has nothing, that he can possess all things. I have no doubt that this is the keystone of Christian morality; but I feel the difficulty of making such a high ideal square with the facts of daily life. One must also observe that the great mass of Christians have no intellectual perception of this truth, though they may more or less feel it. The ordinary rich man has the most fantastic notions of the

'rights of property.' In many cases he devotes it to the gratification of his own whims without the least regard to the effect of his expenditure on other people. He has oddly enough persuaded himself that these rights of property do not cease when the property has ceased to be in any sense his, when in fact, as far as the property is concerned, he has ceased to exist. He is quite indignant when he hears of laws limiting the power of testators or abrogating some decree of an ordinary mortal who lived in the 16th century. No one contends for the right of parliament to settle anything in perpetuity, and yet some people suppose such a right to be vested in the dullest blockhead who gets hold of £1,000 and can keep it till he dies.

"The ordinary theory then of Christians is unchristian if not antichristian. But supposing it can be altered, supposing we could all rise to-morrow with the firm conviction that we were bound to make the most of everything for the benefit of others; or, if this is too violent an assumption, suppose the change to be wrought by degrees. Even then the supposition appears absurd. One might as well suppose a change in the physical as in the moral condition of life. But what is more to the purpose, one may ask how would one's own life be affected if one tried to employ all one's time, talents and money in this way? The world may be divided into two classes, those who have much leisure and those who have little or none. The greater part of us grind on at the work of our calling, for the most part mechanically, and when our work is finished we have no energy left for strenuous thought or action of any kind. In fact we, in a great measure, give up the exercise of our wills. Our daily work comes, and we do it as a matter of habit and obligation. Our leisure comes, and we fall in with any amusement that offers, not even taking the pains to select among possible modes of relaxation the best, but taking the first that presents itself. It sometimes seems to me that if we have a personal spiritual foe he must have resolved to let alone people living in this way. They might no doubt be tempted to lead much less innocent lives, but then on the other hand if they were roused

they might soar much higher. Thought would destroy the paradise of such men, and they would have to rise to the realms above or sink to the abyss below. . . .

"This is the way in which my thoughts wander about when I want to write a sermon. In the end I am obliged to write against time to get it finished at all.

"How much of my life have I wasted from knowing of some difficult task that ought to be done, and, while failing to do it, allowing myself to do nothing else!"

*Dr. Butler's Harrow Sermons*

"Unaffected and sensible, with good allusions to school life in general and public school life, or rather Harrow life, in particular. These sermons, like Temple's, show some singular modern characteristics. The old spirit of devotion to the Person of Christ and of aspiration after holiness like His, is not found in them. Still less is there an allusion to a future state; at least the religion of these men has no particular reference to such a state. I am well aware that most of the religion of the pulpit nowadays which is taken from the old religion is purely conventional, and this no doubt has caused men who recognise the necessity of some connection between their words and thoughts to run into the extreme of saying less than they really feel. But after making every allowance on this ground one cannot help feeling the difference between the religion of St Paul and that of the Temple school among ourselves."

*Le sermon c'est l'homme*

"6 June, '75. Very few sermons can be interesting from the profound thought they contain or the rhetorical fireworks they discharge, and ordinary sermons have no interest whatever unless they are felt to be the sincere utterance of what the preacher himself thinks and feels.

"We had an odd instance of this to-day. Blank preached a sermon on the text, 'The Lord turned and looked upon Peter.' We have always decried Blank's sermons because there is generally so much tinsel about the language that the preacher must think he is 'doing it.' But to-day in his remarks on personal influence there was nothing at all stilted in the language. There were however three things which seemed to throw a doubt on Blank's sincerity. First, there was as usual an apparently artificial manner. However, all who have tried know that this defect is often quite unavoidable. Secondly, he once or twice after delivering the first part of a sentence with great emphasis found he had read it wrong and looked back to put in or leave out a negative. This is most damaging. You want to feel that the man is *speaking to you*, not merely reporting what he or somebody else had said or thought at some other time. This personal relation is in fact the very life of the sermon, and each stumble such as I have named gives it a deadly blow. And lastly, we have always supposed that Blank neither exercised nor tried to exercise much personal influence on the boys with whom he comes in contact. Still, for all that the sermon was so little conventional in its tone that I am convinced it was very genuine indeed, and I feel absolutely certain that if John Smith had preached this sermon it would have been spoken of and remembered as one of the best sermons of Harrovian modern times, but from Blank it passes altogether without notice."<sup>1</sup>

*Social Science Congress and Speaking*

"12 Oct. '75. Brighton. I have been at divers Social Science meetings in the last few days, not altogether with profit or satisfaction. The chief good of these meetings is

<sup>1</sup> Can it be from Blank's sermons that Quick quotes the following delightful illustration of the unreality of school sermons, 'Let your pleasures, my younger brethren, be like the coruscations in the summer sky, lambent yet innocuous'?

that they make reformers personally acquainted with one another, so that one feels one is working with real men and women, not with mere names. I suppose too that something is done in the way of spreading notions, but very little. Each man or woman is keen on just the truth he or she has struck out, and does not take any real interest in what other people have struck out. When one hears this or that educational truth urged with vehemence, one remembers how important it seemed when one first made it out, but now it has become trite to one, and though really quite as true and quite as important as at first it runs some risk of being neglected by us. How can truth keep its freshness for us? I wish some speaker or preacher would tell us this.

“As a rule the speakers one hears rather bore one. Now and then (very rarely) one hears a man who by careful practice has made himself a good speaker and who gives one pleasure. The next best speakers are sensible people who hav’n’t practised at all and simply say what they have to say and then leave off. But the speaker who bores one is the man who has had a great deal of practice and rather fancies he is doing it. There are a good many such at these meetings. I especially tremble when a clergyman gets up. He is likely to pound away in a hortatory manner and ‘make a speech,’ not say anything. If he uses his hands and arms he is certain to be a nuisance. Practice does not at all necessarily make perfect in speaking; indeed, common practice, like much so-called practice at the piano, really does more harm than good.”

*Lectures, extempore or written*

“I lectured last night (11 Nov. '75) for Mr Payne on the Jesuit schools. I had not written the lecture but had got up the subject pretty carefully and managed to talk for an hour or more without much difficulty. However, I can't tell much

about the advantage or disadvantage of extempore lecturing, nor of my powers or weakness that way, till I have lectured to an audience that does not *write*. Most of the ladies tear away with their pens and pencils and the lecture becomes mere dictation. I have no doubt the pleasantest lectures for an educated audience are written essays such as Sir James Stephen used to give us at Cambridge. Of course it may be said that the advantage of hearing such lectures over reading them by one's own fireside is small and that the lecturer had better give up delivering them and simply publish. But a man's thoughts do come more forcibly and freshly when he addresses them to a number of people before him than when he merely sends one in print what he has written. One odd thing is that the force of what he says seems to depend partly on the size of the audience to whom he says it. The very best of sermons would sound tame and dull if addressed to the half-dozen old women and the dozen children who form an afternoon congregation. On the other hand even commonplace thoughts get some life when the congregation is such a congregation as one sees at All Saints' or St Andrew's. I doubt whether Sir J. Stephen's lectures would have come with much force if he had read them to two or three of us in his dining-room. So there is, I think, a *raison d'être* for lectures which are carefully written essays. On the other hand the unwritten lecture has great advantages for a less educated audience. One can see the effect everything has, one can enlarge on what interests, explain whatever puzzles. One can look one's audience in the face, and that is an immense gain. Unfortunately this incessant writing of the ladies at the College of Preceptors deprives one of this advantage. I am inclined to think that the ideal lecture would be after this manner:—The lecturer makes a careful skeleton of the lecture, gets it printed and distributes it before the lecture. He then requests his audience not to write. He will have carefully prepared what he is going to say and he will have had practice enough in speaking to talk in tolerably long



sentences, avoiding small jerky utterances on the one hand and the appearance of an ἐπίδειξις on the other.

"In these lectures on the history of education the great matter is to seize on principles and avoid details that do not directly bear on these principles."

### *The Power of Words*

"24 Nov. '75. Till now I have always pooh-poohed the lecturing plan of teaching and attributed very little importance to words. But, after all, words are sometimes more powerful than deeds. On Sunday I heard a lesson read from Ecclesiastes and I remembered the power the words once had over me. Perhaps my conception of the meaning was not altogether that of the writer: the power of the words depends as much on what they find as on what they bring—as much and more. But to despise the force of words would be as wise as to despise the power of a lucifer-match in a powder-magazine."

### *Difficile est proprie communia dicere*

"29 Nov. '75. I preached last night at the Hospital, Brighton, on the text, 'Whatsoever a man soweth that shall he reap,' and I could not have taken a better subject for Advent Sunday. But as usual I failed to beat out what I had to say thin enough. To do this takes a great deal of time and trouble and more practice than I have, but I think I know what to aim at. Just as in other teaching one should stick to a single truth and make it plain by showing it in many of its applications. How absurd it is to talk of a good sermon or a good lecture without judging *ad modum recipientis*. J. W. says that she heard the Bishop of Exeter (Temple) once and that was quite enough for her: he was a very poor preacher. I say I heard Dean Boyd once and that was quite enough for me.

But both the Bishop and the Dean are good, but they are good for different people. Boyd's mind is full of the commonplaces which please uneducated people, and he puts these in a clear and pleasant form so that they recognise their own thoughts *verklärt*. Temple cares for the questions which have no existence for the many, but those who think about the same things find help from his sermons. So it is really absurd for us to say that Boyd's sermons or Temple's are good without considering the audiences addressed. Words that at times are mighty forces prove at other times mere sounds. Rousseau reads that the Athenian prisoners at Syracuse after the failure of the expedition under Nicias were well treated because they could repeat Homer. Rousseau forthwith sets to work to learn poetry by heart. Rousseau declaims against civilisation, and the whole framework of society is shaken by his words. Yes, because society was sick and Rousseau, like a physician, described the symptoms and gave what seemed the true theory of the malady. If society had been sound, *Le Contrat Social* would perhaps have been little more noticed than the ordinary run of prize exercises.

"But I am wandering from sermons. In addressing ordinary congregations one should avoid any train of thought which will be foreign to their minds. So one is driven to the commonplace. But though some commonplaces are flat, stale, and unprofitable, there are others which really contain the deepest truths in existence. *Linguenda tellus*, &c., is commonplace enough, but, as Helps says, no truth should be more living to us. So we may take notions familiar to our hearers as to us, and yet we may feel an interest in these notions and may interest our hearers. Last night I found my audience listening when I talked about the 'unlucky' man, the man who thinks himself persecuted by fortune, who always has a long tale why this or that has not succeeded with him. Here, when one was talking about what the audience knew, one had no difficulty in interesting them."

*Harvey Goodwin as a preacher*

"26 Oct. '79. To-day I heard Harvey Goodwin again at the University Church. Five and twenty years seem to have made little change in him, and what change there is, is, I think, for the better. What strikes me now, as it did then, is the genuine goodness and simplicity of the man. He never dreams of preaching a good sermon, but simply endeavours to say something that will be useful to his hearers. Now, as of old, he thinks more of impressible undergraduates than of unimpressible dons. His text to-day was 'Come, let us reason together,' and the sermon was addressed to freshmen. He praised the ancient University education, which consisted not in learning but in 'wrangling' or reason. Not 'statuit Newtonus,' but 'recte statuit': everything had to be proved. The modern system, according to H. G., makes men credulous in scientific matters and disposed to rank the last suggested hypothesis with the theory of gravitation. He then went on to point out how much of truth there is beyond the domain of reasoning. There is truth in music which you cannot reason about; there is truth in feeling, truth in affection. And so, too, there is truth in religious belief.....Now the chief merit in all this was its sincerity and earnestness. H. G. used to be a somewhat awkward mannerist, but we got attached to his mannerism. This has somewhat toned down, and what there is left of it is almost lost sight of in the emphasis with which he throws himself into his message."

*Manner*

"About manner I have in my time thought and in these notes written a good deal. It is very hard to determine the right course. The effort to avoid a manner may lead to a manner and that a very bad one. On the other hand, the

mere suspicion of an assumed manner is fatal to the speaker's success. The best way I know is to hear men with a good manner and then quite unconsciously one catches something of it. After hearing a great player or singer the ordinary player or singer seems to catch and give forth a kind of faint echo to their excellence, and so it is in speaking. Certainly *bad* manner is very catching. I used to suffer from D.'s extempore speaking, which in manner was very bad. In my last lecture I fancied here and there there was a sound caught from Seeley's lectures which I heard two years ago. I think I must go to his lectures to pick up some more."

*A Lecture on Difficulties*

"19 June, '78. I lectured at Westminster to the Education Society on Difficulties. There were not a dozen people in the room, but we had some interesting discussion. The point most canvassed was, What is *thorough* learning? Mr. Cooke, a drawing-master, maintained that thoroughness must always be relative, not absolute. He could say of a drawing that it was good or bad only when he knew the pupil's powers. One point he raised was this: he found children liked grotesque figures — should they be allowed to have grotesque figures to copy or not? In his natural science lessons he found boys up to the age of ten or so always ready to observe whatever things they had brought before them, but after that age they seem not to care to observe, the things no longer had an interest for them."

*A Lecture of J. R. Seeley's*

"29 Oct. '79. To-day, besides giving a lecture, I have heard one from Seeley. The lecture was marvellously fine; hearing such a lecture is an event in one's life. Seeley was examining the Church in the 5th century, and he said the

Roman Empire did not seem to the people of that age to pass away, because the Roman Empire became associated in their minds with Christianity. He then considered the translation of Christianity into Latin Christianity, and he said that Roman Catholicism was a chemical combination of two religions, Romanity and Christianity, religions not only distinct but in some respects naturally opposed. The way in which Seeley expounded his theory was masterly, and to hear such a lecture is an event in one's intellectual history. It affects one's views of things for ever after. There is after all a good deal of difference in hearing and reading. Hearing a first-rate lecturer makes far more impression. If this is the case, even with people accustomed to the use of books, how much more with those who are not used to books! But the deficiencies of indifferent lecturing are perhaps more striking than of indifferent books. What a queer thing the English respect for social position is! When Sir James Stephen lectured in olden times he had a good number of dons, professors, &c., to hear him, and if an old gentleman with a title and a good social standing were to come again and lecture the dons would again flock to hear him. But a lecture of Seeley's is worth all the lectures Sir J. S. ever gave, and as far as I observed not a single don goes to hear him."

*Lecturers — H. A. J. Munro, Dean Stanley, J. Ruskin,  
C. Wordsworth*

"When you get first-hand knowledge it comes more freshly from a man than from a book. This is true even when the lecturer's form is bad. I have heard H. A. J. Munro lecture on a classical subject and Dean Stanley on a book of the O. T. Munro's form was wretched, but one felt one was in contact with splendid scholarship and this was a great advantage. In Stanley's case, of course, the form might have been good, but he had not put his knowledge into shape, and his remarks,

good as they were, came out in a jerky way which was not effective. I doubted whether reading would not have been better. Except from first-rate men information lectures are a simple nuisance. C. used to read up ordinary notes on the N. T., and just reproduce them. So far as they were altered they lost by the alteration.....

"Talking of natural gifts, I once was at a meeting of the Working Men's College in Great Ormond Street, when Ruskin offered to speak on any subject suggested, and he did speak admirably on several points suggested by members of the audience. It is not uncommon for men of genius to have this power, but others — Goldsmith, Rousseau, Thackeray — have been entirely without it.

"Mandating, as the Scotch call it, does not quite solve the difficulty. When a thing has been learnt by heart, and even when one has read it very often, it loses its connection with one's present thought and one feels oneself *vox et praeterea nihil*. There is then a tendency to read or recite with a manner that shows one is as it were reporting one's former self rather than uttering one's present thoughts. The effort to avoid this leads to pomposity of manner and unnatural emphasis. Sometimes the preacher or lecturer adopts a stereotyped manner and his little fish have the voice of whales. I myself heard Christopher Wordsworth (now Bishop of Lincoln) announce as a stupendous truth, 'We shall continue the subject on a future occasion.'.....It is essential to most lecturers that they should be able to look at their hearers and see the effect of what they are saying. The other day I put on spectacles, but I found at once that this cut me off from my hearers, whom I could not see through them."

#### *French Conférences*

"Nov. '69. Last night I went to a Conférence (39, Boulevard des Capucines). Every evening somebody lectures there

and gets an audience at a franc or two francs each. These popular lectures draw so well that one must go at least half an hour beforehand to get a good place, and a quarter to get any place at all. Philarète Charles, Guillaume Guizot and others get overflowing audiences at the Collège de France. The lecture I heard from Charles was very amusing, and the audience very sympathetic and disorderly. Although the lecture was written it was of the flashy kind and was delivered with great emphasis. It was strongly anti-catholic, not to say anti-Christian. He lampooned Lady Byron and Mrs. Stowe, both of whom he pronounced strait-laced Calvinists. Guizot *fil*s, who is lecturing on Life and Works of Molière, is much more finished. He has nothing written, but speaks very well, slowly and distinctly, but without hesitation. The other lecturers I have heard, Lévy and Eichhoff, have only about 40 and 20 respectively to hear them. The one translates *Hermann und Dorothea* and the other Byron's *Corsair*."

*Much Preaching blunts Feeling*

"I should think that having to write sermons would very much change the attitude of one's mind towards sacred things. Many of one's thoughts are at least three parts feeling, and would shrink from expression in words. Words are a clumsy device for indicating feelings, and they always or almost always give a suspicion of unreality and extravagance even to the utterer himself; so I should not like to have to preach some of the thoughts that I find most influential. And if I did try, I believe a few sentences would be all I could say, even at the right time, and sometimes, often indeed, I could say nothing. So one is driven to the intellect for a supply of material, and then the intellect has to work *ad hoc*."

## LECTURING

*Keep your jokes till the propriety stage is passed*

"22. 4. 80. I am distinctly not successful as a lecturer. I fail to make my audience sensitive and leave little impression on their minds. Birds, I believe, masticate the food they give their young. Mental food should be thoroughly masticated before it is given to an audience. A *reader* may be pleased by something which comes to him as a surprise, but you can't surprise an audience, for if what you say is not expected it is not understood. An audience can't make the smallest mental effort of any kind. Even a joke must be a very broad one or the audience will miss it. If one watches a crowd looking at Punch and Judy one finds the readiest roar of laughter follows the thoroughly comprehensible incident of Punch knocking down some one with a big stick. There is a good laugh the first time, but the merriment increases immensely if he goes on knocking people down and the audience knows the blow is coming. In the same way an audience is always delighted by some words being used over and over, as they are by so many of the characters in Dickens, or as 'Any other man' or 'How's your poor foot?' were used by Unwins. So little do jokes lose, so much in fact do they gain by being familiar, that when a piece has been acted many times the audience will laugh by anticipation when they approach a joke. I observed this especially in Paris, when 'Frou-frou' had had a long run at the Gymnase.

"Now I never get an audience up to the sensitive stage, and my best things are consequently thrown away. I have found it is a great mistake to try a joke near the beginning of an address. Your audience is like a shy young partner who



has just stood up to dance with you. When I was a youngster I used to find that there was a propriety stage which had to be passed through at every party, and that the fun of the party began when this was over, sometimes before supper, but most completely after supper. Now you must go through a propriety stage with your audience. Any attempt at a joke near the beginning of a lecture will seem as much out of place as at a funeral and will be received with a 'blank wall of countenance' like an ordinary platitude. The lecturer's art is shown in getting over the propriety stage and becoming on familiar terms with his audience. This is what Fitch does and I cannot do. He soon manages to make them laugh heartily.

"But can a lecturer's success be measured by his power of making his audience laugh? Yes, if he wants to make them laugh. He ought to feel that he is carrying his audience with him, and if he tries a joke and they receive it as a platitude he feels in an instant that there is no *rapprochement* between them and himself. His words he knows are mere sounds and he had better leave off as soon as possible. There are few things more delightful on the one hand than taking an audience with you and feeling thoroughly *en rapport* with them, and on the other few more dreary sensations than having to go on with a consciousness that the audience would rather you stopt."

*Dean Plumtre and Archdeacon A—; a contrast*

"23. 3. 80. These last Sundays I have been preaching to children, but not successfully. Here I find my mind works pretty well. A fair supply of things apparently worth saying suggest themselves. It is true most of them are not the right kind of thoughts for the young, but still they are genuine thoughts and might influence grown people at least. But why is it that one lives without such thoughts if one has not to preach? There seems something amiss when the preacher has to produce for export a kind of ware not wanted for home consumption. To

be sure I often get interested in the thoughts of my own sermons, but the interest is transient. In life as in school-keeping we know that theory is an excellent thing, but in practice we seem to be able to do without it, and we do do without it."

"22. 10. 81. Last week I heard Archdeacon A. preach. It was a great treat, and it has taught me something about preaching. What is it that makes one listen with pleasure to a man? Given, 1, something to say worth saying, 2, a good, clear voice without any unpleasant peculiarity, 3, a perfect command of good language—surely with all these a man must be easy to listen to. But Plumptre has all these, and Plumptre is not easy to listen to. What then has Archdeacon A. that Plumptre has not? I fancy it is something in the man's character. A. in early days was a charming companion, perhaps the most charming I ever knew. In this respect he seems to me now merely the wreck of his former self. He still has something of the old manner, but he is far too much wrapped up in himself and his own performances to be a really good companion. Poor man! he has become a Venerable before fifty, and is it to be wondered at? Still there is something of the old charm of manner left, and he has that grand gift for catching the ear, a pleasant voice. Sometimes one feels inclined to say that voice is everything, that it does not matter what the speaker has to say, he will be listened to if he has a pleasing voice, and not otherwise. It is, I think, true that he must be listened to if he has a pleasing voice, but Sortain of Brighton with his unpleasant, squeaky voice made people listen to him. So voice is not the indispensable condition. Perhaps there is no one indispensable condition, but there may be several things any one of which secures success. A. has no doubt a great advantage over P. in his voice, which is much more pleasing, but he has a greater still in his power of conveying to his hearers that his sermon is a part of himself. P. gives you the notion that he is a well-read man and a

thoughtful man, but his learning and his thoughts seem rather apparatus for preaching than the man himself. A. speaks the language of feeling, and this, when genuine, seems to show you the man himself, for feeling unless histrionic must be the man himself, thought only *may* be. Here are two things, voice and feeling, which A. has, and P. has not, and I fancy either would give success. Some other things both have, which are excellent in their way, but will not do alone, and may be dispensed with when the indispensable are found — *e.g.* good flowing English. The ear is pleased by a flow of language. When the expression is jerky or bald, the effect on the hearers is discomfort, and I don't suppose people often get good from unpleasant sermons. All teaching should be, as Sacchini says, *ex pleno*, and if there is no flow, people naturally suspect that the source is nearly dried up. To be sure this defect was noticeable to some extent in Cobden, who was, nevertheless, a powerful speaker, but with Cobden you felt that if there was any deficiency it was of words only. Another advantage A. and P. have in common is entire freedom from the book. It is a great advantage to be able to look at the hearers, but Melvill, who used to rivet everyone's attention so that nobody coughed till the end of the sentence, never raised his eyes from his book."

### Platitudes

"In his sermon this morning L. said, 'It is an awful thing to trifle with God' and sentence after sentence of the same kind. Such platitude is supposed to be the regular thing in the pulpit, and probably I am the only person in the congregation who remembers that he said it, and I only remember it as a typical instance of unmeaning sermon talk. L. would no more think of using such language out of the pulpit than he would of going to a dinner-party in his surplice.....Some of us say things that come from our hearts, but we have only a small supply of them, and we are driven into platitudes for padding,

and by degrees we find the platitudes so much easier that we use them exclusively. This is fatal. It gets to be understood on all hands that the preacher is firing blank cartridges and no one minds him."

*Preaching at Guildford Workhouse*

"2. 7. 82. One doubts one's sincerity in making such statements, but I think I may say *to myself* that I would sooner preach successfully in the workhouse than in Lincoln's Inn Chapel; but the conditions of success are not lighter perhaps in the one case than in the other. When I was a boy, I used to feel that preachers were mostly outside the world of fact, and I used to devise some very straightforward mode of address for bringing people to a consciousness that the talk meant something. Now I am old I see the difficulty as plainly as ever, but I no longer see or think I see the means of overcoming it. Even anecdotes get a sermoñy hue and become as little observable and as little observed as the Arctic fox in the snow. In school teaching I am careful never to go on saying anything if I think I have lost the boys' attention. But one can't leave off in a sermon if the thoughts of the congregation seem wandering. And the instant one gets accustomed to address people *not* listening, it's all up with the preaching. No preaching is successful unless the congregation as a body listen to it. Now I have not, as yet, got the power of gaining attention. I say what is worth listening to, but I can't get the manner that makes people listen. What is it that is wanting? I know beforehand pretty well what I am going to say, words come without difficulty, and yet I don't seem to be in the same medium as the people I am addressing. I look at them as I look at the fish in the Brighton Aquarium. They, like the fish, seem at times staring at me, but we both feel that we cannot affect one another."

*Effects of Preaching on the Preacher*

"The great danger of preaching seems to me that one soon loses touch of one's own life. One says what seems to one good and true, but it is sermon matter, thought out *ad hoc*, not truth one has been living by. On the other hand from having to preach one may think out truth that one afterwards lives by."

*Phillips Brooks*

"21. 11. 83. I still have great difficulty to find time for sermons. Most life-thought seems to me inarticulate. I find it hard to get expressible thoughts that shall have some connection with my life. If one puts on (so to speak) the thoughts of good writers one feels like David in Saul's armour and lays them aside again because one has not proved them. But I must manage to get expressible truth from somewhere and I have just been reading 'The Greatness of Faith,' one of Phillips Brooks's *Sermons preached in English Churches*.

"Brooks preaches sermons like my own *idealised*. Nobody might find this out unless I told him, but there is some truth in it."

*The Art of Speaking*

"22. 5. 84. The other night I was at the F.D.M. (Maurice) Society, where I found a roomful of Mauricians of about my standing. What struck me most was the extreme badness of the speaking. I think if the ordinary man had something to say and just got up and said it, we should have very tidy speaking. But most people seem to draw a distinction between making a speech and saying something. They have no definite thing that they want to say and then sit down, but they seem

fumbling in their minds first for materials and then for expression. They don't find either in very good form and they go on and on in the hope of hitting on something better presently. They are like the man in the *Dunciad* who

‘Groped for his sense and found no meaning there,  
Then floundered on and on in sheer despair.’

But if people want to make speeches they should study the art. I'm not sure it is a good art. Better not make a speech but say what you have to say and then leave off. But the artist, a man like Gladstone or Montagu Butler, is certainly an entertainer and I would as soon hear him as a musician; but in either case it is an art and must be learnt.

“There are in my judgment two kinds of speaking. The first is mere talking to more than one person. You know something which you want to say to them; you think only of that something; you say it, and there's an end. The other kind is when the speech is a sort of performance and whatever the matter may be the speaker shows skill in his handling of it, in his command of words, and grace of voice and manner. The first kind ought to be possible to anyone, but in practice it is not. We seldom have anything very clear and sharply limited to say, and if we have we seldom have the sense to stick to it, say it, and then leave off. Most people when on their legs feel bound to ‘make a speech.’ So the first kind of speaking is rare indeed. On Sunday last I heard two artists in speech, the Bishop of Rochester and Spurgeon. The Bishop gave a capital address to children and never lost touch of his audience. Spurgeon did not take me with him or even interest me at all. But one thing I observed both speakers did. They took a large tract of country, so to speak, for their walk, and if a thing seemed to suit they dilated on it; if not they passed on. In this way they made sure of fluency; but in the result, though the Bishop at least left many detached thoughts in the mind, neither speaker produced any total impression.”

*F. D. Maurice's Sermons*

"16. 10. 87. I have been reading the *Lincoln's Inn Sermons*, vol. vi. Maurice alternately attracts and repels me. He seems to me to have what so few Christian teachers have, a constant sense that God is in very deed a spirit speaking to our spirits. But then he seems to be always squeezing meanings into forms of statement or narrative that we cannot suppose to have been intended for them. Thus in the Samuel narrative (1 Samuel iii. 9) Maurice is fierce against those who think the husk must be thrown away. The narrative must be taken just as it is. But Maurice evidently struggles against any sense impressions in revelations to Abraham or Samuel. They may have existed, he says, but merely as accompaniments. He obviously would like to get rid of them altogether, and yet he does not do so. He seems to me to ignore the husk while protesting (and who could for an instant doubt his sincerity?) that he is not ignoring it."

*Expression affects thought*

"24. 12. 84. I was to-day thinking of the effect which the necessity of expressing our thoughts must have on the thoughts themselves. Most people are not obliged to express their thoughts and they either never think connectedly or they think vaguely and are content with half thoughts.

"We know what a difference it makes to our observation of anything whether we look at it simply for our own pleasure or with the intention of describing it. The eye of the artist sees far more than that of the ordinary spectator. In my early travelling days I used to write accounts of what I saw. The consequence was that I was on the look-out for what might be described. This changed my attitude of mind from the passiveness which simply takes in impressions as they come.

And I found that what I afterwards described stood out so prominently in my memory that all else fell into the shade.

"Having to write sermons cannot fail to influence religious thought. Most people neglect the highest problems and lessons of religion. Those who write sermons must speak of them. But the truth they live by hardly affords them enough material. They must then go beyond it, they must say what they think true but do not work into their own lives or what has no root in their minds at all. In the little sermon writing I have done, I have had to explore for sermon purposes or have found truth which has seemed to me valuable, but I have failed to work it into my own life, so that had I gone on preaching it there would soon have been a consciousness of unreality about what I preached to others."

### *Truth and feeling*

"30. 11. 85. I yesterday intended to preach a sermon I had written during the previous week. By mistake I took an old sermon and had to preach it. This old sermon I had already preached extempore in the afternoon. The old sermon was far the better of the two, indeed it contained thought that is, I hold, most precious. But though I approve of the old sermon intellectually, I could not feel it even as I feel the commonplace of the new sermon. Coleridge's words —

"'I *see*, not *feel*, how beautiful they are,'

applies to things true no less than to things beautiful. Now it is the union of feeling with thought that gives thought its force. The scientific people say, as Renan has put it, 'Now abideth goodness, beauty, truth, but the greatest of these is truth.' But there is truth and truth, and if we think of truth as the scientific folk do, as accurate thought about the material world, we have little of what seems to me vital truth, viz. truth penetrated, permeated, informed by feeling. Even intellectual



truth looks different at different times. When the philosopher who hit on the truth about the square on the hypotenuse of a right-angled triangle, thought of the proposition after it was old, it seemed much less interesting than it did at first. But personal truth can be more than merely interesting, it can be *living*. Even the philosophers are not mere intellect, and when they have settled as much as ever can be settled about the laws of matter, there will still be whole realms of other kinds of truth which these laws will not explain. Herbert Spencer says that poetic expression should be studied scientifically and its laws ascertained, but it is obvious that no future Milton or Tennyson will write poetry by application of these laws. We might as well think of future Mozarts and Schuberts composing melodies by laws of sequence of sound."

the external influences which had acted on it. And so I am in middle age and fast approaching the stage at which a man's mind crystallises and has no further change, and I find myself not a Catholic and a very questionable sort of Protestant. All I can say is that as far as I can see there is only one name given whereby we can be saved. The meaning I attach to these words however is not exactly that which they bear at Exeter Hall. Thus I am thoroughly detached (more so I fear than I ought to be) both socially and intellectually. My mind is chiefly influenced by two considerations, 1st the mixture of good and evil in all things and persons, 2nd the insignificance of cares and pleasures which must so soon come to an end. These thoughts influence me always. In my better moments I trust that as we may trace on a card a curve which obeys the same laws as the paths of the planets, so in our little life we may conform ourselves to the will of a righteous and loving Father. The great difficulty of all others to my mind is this: Christianity seems to say to all men, 'Seek *first* the kingdom of God and His righteousness,' unless you do this there is no goodness possible for you. As a fact the immense majority of people do not comply with this condition, and yet are not any worse than the religious. Religious faith instead of being the only source of goodness seems only one of many. The *Saturday Review* calmly acquiesces in this and says we want saints as we want painters, but it would never do for all people to turn painters or to act chiefly on religious beliefs. But the truth which the painter devotes himself to is not the one thing needful for men; the truth which the saint devotes himself to, if truth at all, *is* the one thing needful."

*Modern Christianity*

"When I compare our Christianity with the Apostolic, the main difference seems to me to be that we are without *hope*. Faith and Charity we have, or perhaps, more strictly speaking, belief and benevolence, but hope has vanished and has not left any deputy. The early Christian felt that he belonged to an army that must go on conquering and that he would share its conquests. Now Christianity no longer seems a conquering power in this world, and the thought of the next world causes more fear than hope. If the choice were offered I have no doubt the majority of Christians would now compound for annihilation."

*Nature red in tooth and claw*

"Some time ago at Guildford I was much disturbed at finding a bird on the garden path in convulsions. All sorts of questions about Nature and Providence rushed into my mind, but on further reflection I thought, 'How foolish to be thus disturbed by the sufferings of a single bird when the delight of hundreds of birds flying about in this garden and singing from day to day has never once raised my mind to Him who has given them this happiness!'"

*Nullius addictus*

"26. 8. 88. A Roman Catholic considers himself bound to receive what is given him. An Evangelical after talking about the right of private judgment calmly 'sits under' some 'converted' preacher. But what are we to do who are neither Roman Catholics nor Evangelicals? Heaven knows I have no confidence in my own judgment or insight, and I would

gladly 'sit under' one of the many men whose judgment and insight are far superior to my own. But under which is it to be? I have a high respect for Cardinal Newman, both his intellectual power and his spiritual insight, but to join the Church of Rome with my present *Ansicht* would be an impossibility. Shall I look for guidance to an Evangelical like Vaughan of Brighton, who in some ways commands my highest respect? The scientific spirit of the age (little as I know about science) has so affected me that I can no longer accept the Mosaic creation, the Flood, etc., as a child does."

### *Death and personal Identity*

"8. 12. 88. One of the greatest puzzles of life to my mind is the lack of proportion between the importance of things and the way they affect us. The Trappists when they may say nothing else may say, 'Il faut mourir.' The consequence of this constant repetition must be that the words must lose their meaning and no more bring up the thought of death than 'Good-bye' brings up to us the thought of God. And even the thought of death itself does not increase in effect as we reflect more and more on its importance. Is there anything eternal? Have we, can we have, any share in it? There is nothing of any real importance except the answer to these questions or, as far as we are concerned, the answer to the last of them. For if in a few years there will be nothing left of me in the sum of things except an 'unpleasant body,' whether the laws of matter, whether matter itself is eternal is to me not of the slightest consequence. Lately I have felt perplexed by the constant flux of things. The question of identity which Bishop Butler thinks so simple does not seem at all simple to me. My dear little girl is now nearly six. What wonderful changes she has already passed through! Charles Lamb says he can think of his boy self and be proud of it without any feeling of self-satisfaction or conceit. I can look back to

several Doras, each very lovely and very dear. The present is a very dear good little girl, but the heavenly beauty which she had when about two years old is as much a thing of the past as the morning's sunrise. So in the course of nature we come to perfection and in some respects very early, and we lose that perfection just as a flower is soon overblown. Other things advance, some we would fain hope till there is *here* no further change. But in what consists the identity of the child of two and the decrepit old man or woman of 80 years afterwards? We believe nevertheless that there is an Eternal and we hope that He is drawing us to Himself. But the thought is obscured in our minds by all sorts of trumpery, 'it moves us not.' It does not naturally come up in my mind as something of to-day does — some letters I have written to the local paper about drains, or to the *Spectator* on the iniquities of the Code."

*The future life*

"28. 4. 81. Renan has been lecturing in London. In one of his lectures on Marcus Aurelius there was a remarkable passage in which he argued that when M. Aurelius acquiesces in the thought of annihilation he was going too far. If there is nothing for us beyond this life, said Renan, we *must* curse the Gods. The Controlling Mind in that case can have no preference for virtue, nay, it may prefer vice. I cannot go with Renan here. What is it that gives us our belief in the superiority of virtue? Surely it is the constitution of things in which we find ourselves, and from that constitution we may learn the preference of the Controlling Mind. And as far as I can judge, vice is utterly stupid and virtue unutterably wise whether there is a hereafter or not. But in one respect, if there is no hereafter the Controlling Mind would differ very widely from what we assume to be its copy, the mind of men. We all want to *improve*. It is not excellence that delights us but improvement.

Now if we put a future life out of account the course of things does not show any trace of this love of improvement. One of the most striking passages I know in classical literature is that in the *De Senectute* when Cicero finding himself driven into a corner by the ever increasing infirmities of the aged says, 'It is not likely that Nature is as it were a bungling poet and winds up with a Fifth Act *manqué*.' But if old age is indeed the last act, this is just what she does, and we must rank her as an *iners poeta*. For my part I am inclined to think that some of our faculties (at least the imagination) come to their perfection in childhood. I can remember when I could delight myself or terrify myself with mental pictures. Now I can't form such pictures at all, and the most skilful authors fail to do so for me. Matthew Arnold thinks that Wordsworth exaggerates about the superiority of childhood and what he remembers of it as having 'the glory and the freshness of a dream,' but I doubt if he does. One looks at the sea and remembers the thrill of delight the sight gave one as a boy; or one hears the hiss of pebbles as they are drawn back with the wave and one remembers the weird feelings the sound used to awaken in one. St. Paul speaks as if the manly way of looking at things was in every respect above the child's way, but to me it does not seem so. Thus the middle-aged man loses the physical activity of the young man and also the receptivity of mind. The old man seems to lose in every way. Cicero tries to make out that there is an excellence proper to old age, and certainly the purely critical and deliberative faculty of the mind does go on improving after everything else has waned, but even this power is lost in extreme old age. So Nature fails to satisfy the desire of the mind that there shall be a good *end*. Either then the controlling mind has something in store for us or we learn nothing of that mind from the mind of men."

## VARIA

*Jules Simon*

"In a speech at a prize-giving, Jules Simon repeats his two favourite maxims, which are worth remembering. The first he gave in *L'École*, some twenty years ago: 'Le peuple qui a les meilleures écoles est le premier peuple; s'il ne l'est pas aujourd'hui il le sera demain.' His second maxim is this: 'Il faut donner à l'instruction primaire tous les millions dont il a besoin et ne pas les regretter.' Six years after enouncing this maxim he became Minister of Instruction, and, like other people, found he could not carry out his own principle. He added four millions to the budget, and Thiers refused to give them. Thereupon Simon sent in his resignation, and Thiers finally compromised, allowing him half the sum. This was in 1872 for the budget of 1873."

*A Harrow Boy's Essay**(Compare Spartan and English Education)*

"The education of a Spartan and of an English boy were very much the same. They both undergo a great many hardships. One difference is that deformed babies in Sparta were killed on a mountain by their mothers, and deformed English babies are generally killed by doctors and surgeons. Then they both go to schools, but the one was flogged on an altar till the blood came, the other is stripped on the block in Fourth Form room. The Spartan boy was given a small quantity of good food, the English boy a small quantity of bad. One had to hunt for it on the mountains, and the other in Fuller's [the Harrow tuck shop]. One cost labour, the other money. The Spartan was encouraged to steal, but was punished if found out; the English boy is discouraged

from stealing and punished if not found out [a topical allusion]. The Spartans were allowed to buy very little, and had very little money. English boys are restricted in the same way soon after the beginning of term. But the Spartans used bars of iron, while the English use gold and silver, and, later on, copper. The Spartan mothers used to tell their sons to come back with the shield or on it, while the English mothers tell their sons to come back with a copy [a prize] or without one. On the whole a Spartan boy was rather the best off, because in their history there is no mention of Greek verb card punishments, reps., compulsory football, going to bathe only once a day, bills [roll-call], cricket fagging, several other things, and extra school.'"

*Memory of words without ideas*

"Miss Yonge, in her *Landmarks*, tells about the Spartan children being whipped, and also gives the story of the mother and the shield. These stories were blended thus by a Hurst boy: 'The Spartans were a brave and hardy people. The boys were whipped naked before the temple of Artemis. Their mother stood by and cried, "With it or upon it."' What the mother meant by 'With it or upon it' the boy never troubled himself to think; so, the phrase conveying no idea to his mind, came in as appropriately in one story as in the other. Here is another instance of the words learnt being mere sounds to the learner. In another of Miss Yonge's books is an account of the Government of the United States. After describing the constitution of one of the Assemblies, she adds, 'Each State has a similar machinery.' I asked a boy, 'How is America governed?' The boy has prepared his lesson, so rummages in his memory for the right word. 'I know, Sir,' he cries to prevent the question passing, and then the word dawns upon him and he bursts out, 'By machinery, Sir.'"



*Learning and knowing*

"There is a story of a child expressing surprise at finding out something from experience which had long been taken in as a lesson only. When asked whether he had not learnt that in such and such a book, he said, 'I learnt it, but I did not know it.'"

*A stupid boy*

"Richardson of Marlborough coached a stupid boy for an examination in French. The boy would not for a long time use *être* with verbs of motion, so Richardson kept him at 'he had set out,' &c., till he got it into his head at last. After the examination he said he had not done very well in the paper, but one thing he had got right. The question was about 'set out.' Richardson looked at the paper and found, 'He had set out the table,' *Il était parti la table.*"

*How to lengthen life*

*(A lecture on Psychology at the Home and Colonial)*

"By the way, people who want to lengthen their lives should take every opportunity of being bored. Tedium multiplies every minute by three at least. Here is one end served by sermons, which has never, as far as I know, been mentioned."

*Grammar does not insure correct use of language*

"R. M. is one of the first authorities we have in English grammar. He was lately examining *viva voce*, when one of the class made a statement that did not please M. 'Where did you get that from?' asked M. 'Morell,' said the boy.

'Morell! he don't know nothing about it.' So accuracy in the use of language must come by imitation, not by rule.

"The English are very keen on the fact that theory does not, in many cases, guide practice as well as use and wont. But it *does* guide it and often correct it, which use and wont cannot do. Some changes may have come in our language, as they certainly have done in spelling, from theoretical considerations. At all events, there is no danger of our over-doing theory at present. I should very much like to see if theory would do anything for us in generalising on mental phenomena."

*Dr Hanna*

"Dr Hanna, the Rector of the Edinburgh Academy, seems to have been a very able man who had great influence with the boys. He was sometimes deceived, however. He allowed hearing by heart to be done by top boys in his presence, while he corrected exercises. By means of holding the book upside down the hearer managed to let the sayer read instead of repeating, which saved much trouble. Hanna never found it out till one day, a dispute arising between two boys, he snatched the book and found that the boy who had been going on with great fluency didn't know a word."

*"Mother's Truth keeps constant youth"*

"Trench gives, as an instance of a proverb being found in three languages: 'Mutter-treu wird täglich neu. Tendresse maternelle toujours se renouvelle. Mother's truth keeps constant youth.' It seems to me that the English form might refer to something different. We learn in early childhood a vast amount of truth which is of such manifold application that it can never lie bedridden in the soul, but the experience of the man only brings this truth home to him more forcibly the longer he lives, so that it keeps constant youth.

At every fresh application it comes to him again with the freshness of a new discovery."

*Hard work*

"The fact is, I don't really know what hard work is. Robertson tells me that Temple (the Bishop of London) would sometimes work two days and two nights at a stretch. Butler says that he has worked at an examination all night and gone into first school as usual. Broderick says that Roundell Palmer sometimes works all night, and (Lord Justice) Coleridge begins at four in the morning."

*The old gentleman of the ancien régime*

"Some of the old gentlemen [at Lord's] were of a type which, if I am not mistaken, is fast becoming impossible, owing to the levelling of class distinction. The English gentleman I am now thinking of has as perfect consciousness of class distinctions as I have of the distinction between youth and manhood. That he should receive respect from his social inferiors seems to him as much a matter of course as I think it that a boy in the school should touch his hat to me. The old gentleman of this type always *looks* his part. His dress, simple as it is, has something about it as distinctive as a uniform, and yet this something escapes analysis. When this old gentleman is a good-hearted man (as he mostly is), one cannot but feel a liking, almost an affection, for him; his manners are so perfect, his contentment with the world, himself included, is so genial. But he is an *esprit borné* with a vengeance, and one talks to him much as one talks to a child."

*Two good stories*

"Bell, of Christ's Hospital, told us of a German professor who was found by a friend travelling luxuriously in a first-class

carriage contrary to his wont. His friend asked how it was, and the professor explained that it was his wedding trip. 'Where is the Frau Professorin?' asked the friend. 'She is at home: we could not afford both to travel.'

"I have been looking at Nonnius Marcellus in Hachette's edition. He has an article on *eliminare*, and quotes its use in Ennius and Attius. I remember meeting with the word in Tertullian's *Apology*. *Apropos* of Nonnius, I heard a good story of Robinson Ellis. Shortly after the war of '70 a man told Ellis that he had just come from Sedan. 'Have you, indeed,' said Ellis; 'that's very interesting. The first edition of Nonnius Marcellus was published at Sedan.'"

### *Eaves-dropping*

"There is a strong prejudice against eaves-dropping, but I confess I always like to hear what people say when they are not under the same restraints as they are when they address me. I don't gratify my taste as a rule, but if I have a chance of listening to the talk of children amongst themselves, I do. In the streets I always prick up my ears. One thus gets occasional glimpses into a different world to one's own. Very often I have heard things that shocked me. Still, though one would rather think of children as simple-minded, perhaps it is better we should know them as they are, not as we wish that they were.

"On Sunday last, however, I overheard a scrap of conversation that greatly pleased me. It was in town. Some little boys, none of them more than ten years old, were talking about their daily life—the usual 'biography and history,' as Carlyle says—and one boy said, in a pretty, childish voice, 'I always do the best I can for the governor, for he's a good governor and patient. If ever I do anything wrong....' The rest was lost, as the boys got out of hearing. How little we think of our dependents' thoughts about us! The

'governor' spoken of had little notion, I expect, that the child gave him credit for his patience. We know we don't understand children, and we assume that they don't understand us; but they probably know more of us than we do of them. We play a much larger part in their lives than they do in ours. As we get older our interests get less and less personal. General truths come first; persons are often thought of only in connection with them. But with the young (as always perhaps with most women) the personal comes first, and they see general truths only through their interest in persons."

*A lapsus linguae*

"An inaugural lecture at the London Hospital by Erichsen, in which the lecturer said some odd things. 'There is one department of medicine,' said he, 'in which we do not seem to make progress; the department, that is, which is concerned with the treatment of diseases.' He dwelt on various tests of methods, among them, statistics. Statistics were often useful, and should not be neglected. 'There is, *e.g.*,' he said, 'a certain operation which is often performed successfully, but when we test it by statistics we find that the result is always fatal.' Finally, in his excitement, at the close the lecturer waxed eloquent, but must have misread his MS. 'When I see the young faces before me (said he), I cannot escape the melancholy thought how few of you will ever attain the *jail* your honourable exertions so well deserve.'"

*The Times caught napping*

"An editor of the *Times* (Chenery) had on one occasion to write an article after dining, not wisely, but too well. Next morning he could not for the life of him remember what he had said, and was exceedingly uncomfortable till the *Times* appeared and his article proved to be as colourless as usual.

Perhaps a similar incident has occurred again. The first leader in the *Times* to-day (Saturday, 19 Jan. 1878) calls Thursday yesterday and speaks of 'this evening's debate.'"

*Mr Gladstone at Home*

"25. 1. 80. L. told me the other day of his dining at Hawarden during the Bulgarian excitement. What struck L. was Gladstone's wonderful grasp of every kind of subject, and his exact information even about out-of-the-way things. He was also struck by the total want of humour both in Mr and Mrs Gladstone. When the *Globe* newspaper came in, Mrs Gladstone looked at it and said quite seriously, 'O William, there are such shocking things about you!' and she then proceeded to read them aloud. They both mourned over the perusal, till Gladstone said at length, 'My dear, I think we have had enough, this is not profitable reading.'"

*W. T. Harris*

"26 Aug. 1880. Brussels. Mr William T. Harris, who has just given up the superintendency of the schools of St Louis, Mo., says he has instituted a number of superintendents whose business it is to point out things to the teachers. Some of these are so good, says Mr Harris, that they will make a passable teacher of anyone, however bad naturally. The plan is to call attention to one weak point at a time. On his next visit the inspector observes whether there is any improvement, and keeps on till he gets it put right. Then he goes on to something else."

"27 Aug. '80. I spent last evening with Mr W. T. Harris and Miss Brackett. Mr Harris I take to be one of the best specimens of our American cousins I have met with. One hears a great deal about the 'cuteness' of the Americans, but what strikes me in the best of them I have met is a

childlike simplicity. They talk away about what interests them as the best sort of schoolboy does. In the case of Dr Harris one finds a quiet-mannered man of about fifty, with all the enthusiasm of a boy. He delights in Walter Scott. 'When I have been overworked,' he said, 'I read one of the Waverleys which I remember least well, and that is as good as a three weeks' holiday.' And he is looking forward to a trip to Scotland to hunt up all the sites. It is astonishing to find a man with energy that suffices for so many pursuits. He is great in Hegelian philosophy, which affects all his thoughts, and he is editor of a Journal of Philosophy. Then comes his wonderful activity in the school-world. He is now going to make a study of the educational system of England.

"Dr Harris has interested me in his original view of education. Almost all the great writers on education, from Montaigne downwards, have more or less depreciated book-learning. This tendency has been strengthened by the *Émile*, and by the subsequent writings of Pestalozzi and Froebel. Rousseau and his followers look on education simply as a developing of the inborn faculties of the child. Their favourite illustrations are drawn from the vegetable world. The educator is the gardener, &c. But Dr Harris takes a different view of education. He says everyone who is born in an advanced civilisation like ours neither can nor ought to be brought up like the 'child of nature,' who owes nothing to his progenitor except a healthy body. The child now-a-days is the inheritor of a vast intellectual patrimony, and it is the business of education to put him in possession of his patrimony. Rousseau's depreciation of all that has been already thought and done is simply absurd. In everything we must take our stand on the foundations already laid, and must work upon them. We should no more despise the work of our spiritual ancestors than if we were polyps in a coral reef. Now the grand intellectual tradition passes from

one generation to another by means of language, and more particularly by written language, *i.e.* by books. The chief function of education is, then, to enable the educated to use books. The study of foreign languages, too, gives us a consciousness of other ways of thinking such as can be obtained by no other study. The study of Greek is especially valuable to Englishmen because the Greeks had just what the Romans and the English want, the habit of looking round them and before them with open eyes, not tearing on like a locomotive engine, whether on the rails or off. It is to me extremely interesting to compare this notion of education, which makes it consist in putting us *au courant* with the civilisation into which we are born, with the notion of education which attaches no importance to knowledge as such, and denies the existence of knowledge not acquired by *Anschaung*."

#### *American Institutions*

"30. 7. 81. Yesterday I saw, at Morley's Hotel, President F. A. P. Barnard, of Columbia College, N. Y. He was very anxious that women should have the same instructors as men. It would not do for them merely to be taught the same things or by the same books: they must come in contact with first-rate teachers. Agassiz once said that a student would gain more from a first-rate man in two months than from an ordinary man in twenty years.

"Barnard spoke of the absurdities that come of their political appointments. One man, who was run in to be director of some great Government puddling works, went after his appointment to a professor of geology and inquired of him what puddling was. Another man, who had failed to get some small post in the College of Mississippi, applied for the post of president when it fell vacant. In his letter to the trustees who elected he wrote, 'Try me for a year, and I pledge myself to resign if I have not given satisfaction to the Trustees and the Democratic Party.'"



*On an idol at the British Museum*

"25. 8. 81. Everyone who visits the British Museum must observe outside the building, and close to the entrance-door, a huge monolith carved roughly into something like the human form, an idol probably from ancient Egypt or Nineveh. Most of the British public give it a vacant stare and pass on, but it might awaken some strange thoughts in them. Can the universe of the Cockney of the 19th century be the same as the universe of the men who carved the image to represent their idea of the divine 3000 years ago? We cannot enter into the thoughts of those men any more than they could enter into ours. We have changed indeed, but is the change all progress? Was their *Weltansicht* when it differed from ours all wrong? Is ours all right? We have indeed made many wonderful discoveries, and the rich among us pass through life much more comfortably than the people of old, and what is much better, they have little to fear from the lawless violence of the great; but as for what really raises a man above the flux of material things—faith in the unseen—we seem as low in the scale as human beings ever were. The ordinary Cockney who stares at the image at the British Museum and thinks (if he thinks at all), 'What fools those old fellows must have been to worship such a thing as that!' perhaps is not much the wiser for having given up worship altogether."

*Babel*

"18. 6. 82. Seeley long ago said that the schoolmaster stopped the progress of the building up of young knowledge by stepping in and confounding the language. He

"In derision sets  
Upon their tongues a various spirit, to raze  
Quite out their native language; and, instead,  
To sow a jangling noise of words unknown.'

"*Paradise Lost*, XII. 52-55."

*A coincidence*

"16. 5. 83. The following coincidence is so odd that I put it down while I can do so accurately.

"About twenty years ago I was in a third-class carriage on the railway between Vienna and Trieste, and with me was J. Spittal. It was a carriage where you could see from end to end. I don't know what the peasants in the next compartment were about; I fancy they tried to force a window up or down. Anyhow they broke it and we heard the smash, though at the minute we were not looking and did not see the window broken. At the next station a soldier got in. The guard of the train kept wrangling with the peasants, who stoutly denied having broken the window. The guard declared it was very hard on him, as he should have to pay. At length the soldier seemed struck with the same view, and he offered his evidence as having *seen* the peasants break the window. This naturally astonished us, as we knew that, though the peasants had broken the window, the soldier was not there when it was done. At Trieste we saw the peasants marched off by the guard with the soldier for witness.

"Now, this story Spittal and I have no doubt repeated to different people, but in my case certainly not for years, for it has not been a favourite of mine, and I fancy not of his.

"Last night I was with Storr, in Charles Munro's in Caius, when Storr said a friend of his had been in a crowded train at Hendon, where the squash was so great that a window was broken. At the next station a sailor (he afterwards said he meant a soldier) got in and afterwards backed up the guard and swore he had seen the window broken, &c., &c. Every incident was the same.

"The story *must* be our story, but how can it have got naturalised here long after it ought to have been forgotten according to all rules of probability?"

*Importance of externals*

"It is odd that words should depend for their effect on the voice or even the type, yet so it is. I take a pencil and write on a sheet of note-paper a notice of a night-school to be held in the National Schools, and I can hardly recognise my own notice when it comes back as a striking poster with the important words an inch tall and in letters a quarter of an inch thick."

*Mostly in the tunnel*

"7. 3. 86. (On a journey from Florence to Genoa.)

"I once passed over a railway the greater part of which is a series of tunnels. Between the tunnels we got most lovely peeps of the Mediterranean, with villages on the cliffs over it, the houses sometimes nestling in hollows right down to the water.

"This journey was an image of our ordinary lives. A great part of our time we are rushing along in the dark, seeing nothing but what we can put our hands on. We believe that the sun is shining, but no ray gives us evidence of it. But now and then we are astonished by glimpses of a glorious world which is there all the time and we almost forgot it."

*Battle of the Alma*

"6 Dec. '88. Yesterday I had a talk with Mr Harrison, Sr, of Harrison and Sons, who print the *London Gazette*. He told me he was with the Duke of Newcastle when the news of the victory of the Alma came in 1854. It was between 5 and 6 o'clock, when all the evening papers were out. The Duke asked how it would be possible to spread the news that night. Mr Harrison suggested that the tidings should be announced at the theatres. The Duke caught

at the suggestion and Mr Harrison sent down his head man (much to his disgust, for he hated theatres) to interview the manager at each, and the news was given out from the stage among the wildest excitement. Mr Harrison himself went to the Mansion House and had the Lord Mayor fetched out from a Sheriffs' dinner. In those days there was great difficulty in procuring news about the killed and wounded. Mr Harrison had to remonstrate with some ladies who had forced their way into the printing-office. They consented to go only on his undertaking to find out all he could for them. On consulting the list he found that he had very bad news for them, and he called aside a gentleman who was with them and told him to get them home and break it to them there."

*A kid seethed in goat's milk*

"25 May, '79. An old Dutchman staying here (Hotel Taunus, Schwalbach) has been telling us how brutally children were beaten in his youth. He remembers one occasion on which he met with great injustice. One Monday he was going to school with a written exercise he had done on the Saturday. He put down his books and exercise to have a game with another boy and a goat came and ate up the exercise. He went into school and sat shaking with fear for an hour, when he began to hope that he was not going to be asked for his exercise; but he hoped too soon. He was called upon to produce it, and when he told his story he got a double beating, one for idleness and one for lying."

*Dean Bradley at Rugby*

"4 Nov. '79. Dined yesterday at Henry Sidgwick's. Sidgwick told stories of the power Bradley used to get over boys at Rugby. He did it both by sarcasm and by a kind

of flattery. He would say, 'Jones, you have not brought me any Latin prose.' 'Yes, Sir, I put it on your desk.' 'Oh! this is what you call Latin prose!' On one occasion a boy who was understood to have come into his property and gave himself airs accordingly was sitting with his arms folded, when Bradley called to him, 'X., I wish you would look a little less like a retired statesman.' Sidgwick said that Jevons was a dull boy at school, and in his writing one saw that this was possible. Most original thinkers are independent because original, but he is original because independent. He can't understand a line of thought without thinking the thing out for himself, and in doing this he becomes original. Seeley quoted Hales, who was at Louth School where Tennyson had been; and when Tennyson was made Poet Laureate the Headmaster told the boys this must be an encouragement to the most backward among them, as Tennyson owed his new honour purely to hard work."

*Reminiscences of Arnold and Longley*

"Mr J. W. Cunningham remembers Stanley at Rugby. I asked him (J. W. C.) about Arnold. He said the boys feared him very much, and a great impression of his severity had remained with him. His influence was due a good deal to his being so truly grieved when anything went wrong. He did all he could to encourage originality. Mr Cunningham once took to his tutor as an essay some historical tables he had made in parallel columns and worked out with pains. The tutor objected it was not an essay. Cunningham said he thought Dr Arnold would like it. 'He may, perhaps; I don't,' was the answer. Arnold did like it very much, and criticised it very carefully.

"Mr Cunningham said the grand lesson he had learnt from Arnold was the feeling of responsibility. Arnold seems to have been very stern, and never to have unbent in the

school. He never had anything to do with the games, and never looked on at them.

"Cunningham remembers his surprise when he went for the first time as a Sixth Form boy to dine with Dr Arnold and found the doctor lying on his back with children clamoring about him. Arnold laughed when he came in, and said, 'You see I can't get up.' A similar story is told, I think, in Stanley's *Arnold*.

"Cunningham's story, told him by Archbishop Longley, of the state of Harrow in Longley's time, is wonderful. Longley, coming out of Oldfield House at 10.30 at night, saw a boy near him. He gave chase and caught the boy by the tail. The tail came off and the boy escaped. Next morning all the Sixth came up to first school with only one tail!"

#### *Dr Arnold*

"I was talking to Bull (of Harrow) about Arnold. Bull was in Lower Bench of Sixth at Rugby under him. Arnold was in Bull's mind what he is depicted in *Tom Brown*.

"The horror of ignorance which Arnold showed was surely a weakness. He turned David Vaughan down three places in the Sixth for not knowing what the Kalends were."

#### *A Jesuit Plan in English Schools*

"8. 10. 87. Sir Francis Doyle tells how, in a school he went to, kept by one Clément, a Frenchman, any boy who was overheard speaking English by a schoolmate who had 'the mark' could pass the mark on to him, and the boy who finally had it was punished. In this case 'Prenez la marque' was not accompanied by any visible sign, but I remember the practice was in vogue at Dempster's in my day, and an actual mark (a bit of wood) was passed on. Doyle tells that the boys conspired to minimise the nuisance, and so did we.

With us it was in force in schooltime only, and we indulged in a kind of French not spoken at Stratford-atte-Bow or anywhere else; 'Lendez moi un knife' was called by us French. It is odd that a detestable plan of the Jesuits got a hold in English private schools."

*Experience of Editors*

"In considering literature as a profession, the writer [in *Spectator*, Dec. 4, '79] assumes that editors are discerning people, and that an enlightened regard for their own interests makes them ready to see literary ability and to employ it. But, as far as I can judge, facts are the other way. The editor, I take it, is blinded by conventions. He is accustomed to a certain sort of article, and can perhaps (when he takes the trouble) decide whether an article of this kind is good or bad, but anything not exactly falling in with these conventions seems to him an abortion. I suppose the average editor is not a better critic than the *Edinburgh* Reviewer who began his article on Wordsworth's poetry, 'This will never do,' or the reviewer who told Keats to go back to his gallipots. No publisher's reader could see any merit in the *Rejected Addresses* or in Washington Irving's *Sketch Book*. So I doubt the editor's discernment beyond a very narrow range. Then again, one supposes a regard to their own interests will make them anxious to recognise and employ a good man; but in point of fact things are very much determined by haphazard or by personal considerations. It is, of course, to the grocer's interest to buy good and cheap coffee and tea, and it makes no manner of difference to him whether the traveller be an acquaintance or not, as he comes from a firm not likely to cheat; but in point of fact the grocers make a sort of connection with the traveller, and, if they like him, continue to buy of him even when he changes his firm. Personal liking has more influence than

the price of his goods. So it is throughout life. People will do this or that to oblige a friend when they won't do it for any other reason.

"Of course anybody reading this will say, 'You have tried to get your own writings into papers and magazines; you have generally failed, and so you suppose the editors must be careless or stupid. The more natural inference would be that you sent them what was not good for much.' But I am not judging by my own experience only. When I was at Harrow I sent to the *Graphic* and the *Illustrated* about the Tercentenary, and enclosed tickets for the lunch. I did the same when the Prince of Wales came to Speeches. Neither paper would do anything. At the same time they had a picture of the Prince of Wales giving prizes at New Cross. Here was a case of sheer carelessness in one case and probably of personal motive in the other. I must say I expected, when I was appointed by the University to lecture, that some magazine or other would have taken my introductory lecture, but Grove and Tulloch refused promptly. The result I have come to is that editors like to keep to a certain set of contributors whom they can depend on for giving them the sort of thing they want, at the time they want it, and I fancy it is hard to push oneself into this set. When they draw from other sources it is to oblige a friend or to have a name that is known to the public."

#### *Chad the cricketer*

"16 Nov. '75. Spent from Saturday to Monday at Harrow.

"G. O. Trevelyan said he remembered Steel's house almost illuminating at the news that a celebrated bully had lost an arm at the battle of Inkerman. Mr Ponsonby told an amusing story of old Chad. Chad was celebrated for single-wicket matches, and had a marvellous skill in throwing up.



In some match the other man, in running, got between him and the wicket. Chad stood this a time or two and then threw right at him, and, taking him in the small of the back, dropped him, and there he lay unable to move. 'And what did you do, Chad?' the boys would ask Chad as he told his favourite story. 'Well,' said Chad, 'I just went and picked up the ball and put down his wicket.'"

## CRITICISMS OF BOOKS

*Kiddle and Schem's Cyclopædia of Education*

"I have to-day (22. 8. 77) received from the publishers a nicely bound copy of Kiddle and Schem's *Cyclopædia of Education*. In form the book is excellent, and I have no doubt it will be very useful; but, after looking through a number of articles, I don't find much *wisdom*. Of the eyes which do glare without how few can see! In this book, of course, space has to be economised, but in many cases the writer finds room for quite unimportant particulars about a man's life and omits to say what use the man was to education. In the sketch of the History of Education Pestalozzi is said to have been remarkable only for his enthusiasm! F. A. Wolf is not considered worthy of notice. Most articles give at the end names of authorities, but they should give under the bibliography rather more than the names of the books. The writer of *Jacotot* gives *me* as his principal authority but he has not made out much about Jacotot, and says that his method of teaching foreign languages was just the same as Hamilton's! On the whole one is convinced more than ever that most writing is mere babble, and that the great thing is to get wise writing, be it in ever so small quantities, and burn the rest. The U. S. people go in too much for quantity. *Vivre de peu* should be the rule for mind as well as body."

*Quarterly Review*, 'Our Schools and Schoolmasters,'  
Jan. '79.

"On p. 178 is an onslaught on 'Pedagogy,' but a very clumsy one. As the man is not trying to speak the truth, it is hardly worth noticing what he says. He gives it as his

opinion that 'the new science might have found a fitting home amongst the inhabitants of Laputa.' He next goes on to abuse with some success the new swarm of text-books and handbooks to every conceivable subject. At the end is an odd passage which only a stupid man would append to an attack on Pedagogy. 'If our education is to be guided in the full eye of Parliament, if we are to be assured that every step forward is to be weighed and calculated beforehand, if we are to provide against the danger of sudden reaction and the extravagance of individual whims and fancies, we must [investigate the science of education? oh no! we must] accept that organisation of the central authority upon which Lord Hampton has for some years insisted with indubitable [!] logic, and we must establish with as little delay as may be a Ministry of Public Instruction prepared to use to the full, and yet moderate where needful, all the educational energy of the nation.' The Minister is to have a council of men selected for the purpose who will stimulate where needful, and will check whimsical extravagance and waste. At present we may drift without taking note of our own progress or recognising the point of the compass towards which we move."

(This criticism was pursued in a letter to *Spectator*, 1 Feb. '79.)

*The Public School Latin Primer*

"29. 9. 82. As my boys will probably have the Latin Primer at their next school, I have just been looking at it to see if I can grind them up in it, but what an astoundingly bad book it is! I do not think I am prejudiced; I have a great respect for Kennedy, and he has treated me with great kindness; but he can know nothing of elementary teaching, and the book bewilders beginners with useless things and does not give prominence to many things that are really

useful. Besides, it teaches some things that are positively wrong."

(Detailed criticisms follow.)

*An ideal History of Education*

"27. 7. 85. James Ward would not make the history simply a study of the reformers. He would try to ascertain: 1st. what each generation took the child to be; 2nd. what it endeavoured to do for the child; 3rd. what means it employed. The old fault was the same as we find among ignorant people now. They look upon children simply as inferior men and women, and want to give just that knowledge that will come in useful by and by."

*German Fach-literatur*

"19. 11. 88. I have been looking at my German educational books. What a fearful quantity has been written about everything! To master any small corner of the subject one needs a German's industry and a German's habit of specialising. But we want light, and most of these Germans contribute fuel only, and in many cases they pile up for fuel stuff that won't burn. England and France contribute few fuel collectors, but sometimes we have a man who can set light to the fuel, and he is the valuable man after all. As yet we have had among English writers on the history of education no Carlyle or Seeley, or even a Macaulay. In Germany the men of ideas can't write. They have a Pestalozzi and a Froebel, but no Rousseau."

*A. Bain's Education as a Science*

"5 Feb. '79. I have been getting on with Bain, but it is a dull book. For what class of readers is it written? The people who know all about mental science will not care enough for education to read a book about the application of this science to education, and I am quite sure

that most people who have to do with education are too ignorant of mental science to be able to get through the book with understanding or interest.....*In limine* comes an antipathy to scientific treatment of some parts of the subject. Bain himself says he should not like to turn justice into a machine and be able to put certain evidence into the hopper and then turn the handle for the proper penalty. In the same way the scientific treatment of some parts of education has much too mechanical an aspect to attract us. There is something very repulsive to ordinary minds (to mine at least) in the scientific treatment of the emotions, especially of those which we share in common with other animals. This feeling of repulsion may be a weakness, but it must be allowed for nevertheless. We listen to the philosophers impatiently, and, instead of thanking them for the useful hints they give us, we are always on the look-out for an opportunity of laughing at them. The mistakes, even the most pernicious mistakes of use and wont, we treat with all indulgence, but, if we can catch the theorist tripping, we raise a guffaw directly. Take the misery inflicted on the young by the long school hours, the dull tasks and the schoolmaster's brutality in days gone by. All this is readily condoned, but those who were not content with use and wont are condemned even by Wordsworth as —

“‘These mighty workmen of our later age,  
Who with a broad highway have overbridged  
The froward chaos of futurity  
Paved to their bidding ; they who have the skill  
To manage works and things and make them act  
On infants' minds as surely as the sun  
Deals with a flower ; the keepers of our time,  
The guides and wardens of our faculties,  
Sages who in their prescience would control  
All accidents, and to the very road  
Which they have fashioned would confine us down  
Like engines.’ — *Prelude*.

There is then a dislike to the attempt to analyse our feelings, and the feelings often seem to defy analysis. Nothing is more provoking than a would-be explanation which we feel to be no explanation at all. Hobbes tries to account for laughter, and says it arises from a feeling of superiority to somebody else. We feel at once that this account of the phenomenon is altogether inadequate. Some of Bain's attempts seem to me no less inadequate, *e.g.* when he says that games take their zest from the satisfaction of the malevolent passions. Chas. James Fox said that the next greatest pleasure to winning at cards was losing at cards. Was his malevolence so great that it took pleasure whenever there was a victim, even himself? Thus the attempt at exhaustive analysis has two great drawbacks. (1) The analysis is not after all, and cannot be, exhaustive (take *e.g.* Bain's paragraph about poetry). (2) A number of things are put in, not that the mention of them is useful or entertaining, but simply to make the account complete. This book suffers from both these drawbacks. We feel that nothing is treated fully, and that many things mentioned are not worth mentioning. And, when analysis is at all complete, it is for the ordinary reader simply bewildering. If we brought a host of considerations to bear on our every-day acts we should constantly come to a standstill. A man who was very clever in taking pieces of metal out of the eyes of a fellow-workman so interested an oculist that the oculist took him in hand and taught him the structure of the eye; but, when the workman knew the risks he ran in operating, he lost nerve and could never operate again.

"Bain calls logic the grammar of knowledge. Perhaps we no more want logic for ordinary reasoning than grammar for ordinary speech in our mother tongue. But grammar may give us an intelligent comprehension of the language we use, and may at times modify our practice. Similarly about style, Herbert Spencer says that rules useless in writing are very

useful in correcting what we have written. Perhaps a book like Bain's may do for us what logic, grammar, rhetoric do in their several departments. It would be as absurd to set out as a teacher in reliance on Bain as to try to reason by Aldrich or to talk English by Mason. But as tests and corrections, the theoretical exposition and the rules derived from it may be of great assistance. All teachers should from time to time carefully examine their own practice, and in doing this rules may give us a standard by which we may estimate and correct what we are doing. Much of what he says about history and geography is well worth reading, but in it we see a thoughtful and sensible man laying down the law without much attempt at reasoning; and his directions, however good in themselves, have as little title to be called science as the recipes of a cookery-book."

"13 Feb. '79. Bain finished at last! It is the hard fortune of a critic that he has to pass a judgment on much that he would gladly leave unjudged. We all of us have among our friends persons of sterling worth who happen to be destitute of pleasing appearance or of pleasing manners. In such cases we think of their good qualities, their uprightness, their benevolence, their usefulness to society or to their immediate friends, and we avoid forming, and still more expressing, any opinion on their features or deportment. But the literary critic must form an opinion about the manner of his author, and must express it even in his author's hearing. In the present instance dire necessity compels me to say that I have seldom read a book of sterling merit so totally destitute of charm, of everything in fact which makes reading attractive, as this volume of Bain's. Of course it may be said that the book aims at being scientific, and therefore must be dull. No doubt abstract propositions cannot be entertaining, but there may be a kind of charm in the exposition even of abstractions for all those who are capable of understanding them. Huxley's account of Hume's philosophy is a case in

point. The mind of the reader is presented with a clear image of what the writer means, and clearness in such a case has a charm of its own. But Bain gives nothing of the same clear-cut outline to the conception his readers get from him.

"When we talk of education as a science we cannot mean that it is a science in itself, like geometry, but an applied science whose principles must be sought from other sciences, especially, as it is generally assumed, from physiology and psychology. But to the bearings of physiology Bain devotes only three pages out of 452. There is only one Point where the Professor is anxious to urge the importance of physiology. 'It would,' he tells us (p. 11), 'be a forgetting of mercies to undervalue the results accruing to education from the physiological doctrine of the physical basis of memory.'

"The physical basis, not of memory only, but of every purpose, thought, argument, imagination, has been dwelt upon by Professor Bain elsewhere, *e.g.* in *Fortnightly Review*, Aug. and Sept. '68. How far this is ascertained scientific truth and how far hypothesis I have not the means of judging. I am quite prepared to receive the verdict of science against which *a priori* theories of the nature of the mind are impotent, and I cannot agree in the antipathy to allowing the influence of matter on thought. It is quite certain that the process which we call thinking is affected by our material bodies. Nobody doubts that repeated potions of brandy interfere with a man's clear-headedness. Why then should we hesitate in allowing that the process of thinking may likewise affect and leave traces on our material body? And if we grant that thinking of necessity (in our present physical condition) involves a physical act, we have by no means granted that thinking is a physical act and nothing more. But our knowledge does not seem sufficiently exact to justify the conclusions Mr Bain would draw from it. Our power of secreting knowledge is, he thinks, limited. Even our interests are merely directions of force, and our supply of force



is a definite quantity: we cannot increase it. Now here we have truths (if truths they be) which would have the most important effect on the work of the schoolroom. We know indeed that our pupils' time and attention is a fixed quantity, and that the time and attention spent on one subject cannot be given to another. But we know, or at least believe, that in later days they will have a good deal of time and energy at their disposal, and that they may then learn anything they feel the need of. But suppose, by teaching one thing we distinctly decrease our pupils' available force for learning other things, we are doing irreparable injury by giving the less valuable where we might have given the more valuable knowledge. So, too, with interests. Mr Bain says that if Carlyle had developed an interest in frogs he would thereby have been prevented from taking an interest in something else which now actually interests him. But maybe this analogy from mechanical force is altogether misleading. We cannot at present admit that this theory is established *a priori*, and when we reason from experience we do not seem to be led in the direction of it. It may be, indeed, that we have all a limit to our powers of memory and of interest, but the limit is never attained by us. In this case the fact has no practical significance. J. S. Mill contended that the average boy might learn all that *he* learnt. Before we can look upon education as a science we must have determined whether learning one thing hinders us from learning another, whether it weakens our hold on what we already know, how far the effects differ in the case of connected and of desultory studies. These are questions which, in the present state of physiology, cannot be settled *a priori* or by a page or two of 'physiological probabilities.'

"The bearings of Psychology are much more fully discussed.....But the analysis seems to me to fall far short of scientific thoroughness and accuracy. One of the most important problems for the teacher is how the memory should

be treated, and here science might be expected to come to our aid and explain to us the various ways in which memory acts and the conditions best adapted to its various activities. Mr Bain prefers the expression 'retentive faculty,' so as to include all aptitudes, and not simply recalling the 'ideas' of past impressions. But is there not some danger in such generalising? When we consider how retentiveness is best cultivated, we must distinguish between retentiveness of different kinds. When the hand plays with effect a succession of notes on the piano, it retains a tendency, though a very slight one, to go through the same sequence again. When the child repeats the letters of the alphabet, it retains a slight tendency to fall into that sequence again. How strong this tendency to run along established sequences becomes by practice may easily be tested by anyone who tries to say the alphabet, first forward and then backward. The establishment of these sequences is secured by hammering away at them again and again. This the schoolmaster has long ago discovered, and Mr Bain refers approvingly to his practice. (Bain, p. 21.) But hitherto the schoolmaster has been blamed for thus hammering away at sequences, and scientific authorities have required of him that he should cultivate other kinds of memory instead of this tendency to run mechanically along trains. Mr Bain speaks of the retentive faculty as employed in two ways: first, in driving home a new fact; second, in rendering an impression self-sustaining and recoverable. To consider the second heading only, the nature of this impression should be taken into account. It once happened to me to have to drag a pond for a drowned body, which in the end was brought up. For some days afterwards the impression of that dead body was constantly obtruding itself upon my mind's eye. It was not simply recoverable: it could not be avoided. This action of the mind seems almost different in kind from its action in remembering and recalling at will, say, the 32nd proposition of

Euclid, book 1. We wish to recall that proposition. Arbitrary association of ideas immediately suggests the words, 'The three angles of every triangle are equal to two right angles.' But at first these are words only: our mind runs along an established train of sounds. By well-formed but still arbitrary association, the meaning of the words comes into consciousness without apparent effort. Next for the proof. We have to *think*, as we say. If we have often been through the chain of reasoning, our mind again falls into it almost as mechanically and uncritically as if the sequence were arbitrary. But if the train is not thus established, the mind helps itself along by means of the reason. When new to the subject, the mind may simply run along a sequence, as, say, in learning a Greek verb, or it may have to master a chain of reasoning, as in learning Euclid. The expenditure of brain-force used must greatly differ in the two cases, but Mr Bain takes no note of them. We can observe and take notes, he says, when we are too tired to trust to our memory; whence he infers that committing to memory is the action of the intellect which makes the greatest demand upon the brain. But we can imagine a man too tired to take in a new demonstration in geometry, and yet quite capable of remembering an invitation to dinner without the aid of a notebook. But Mr Bain might say the mind would here be called upon for a difficult feat in reasoning and a very easy one in remembering. Might not the student be able to go through the reasoning and yet unable to commit it to memory? I reply that it is impossible to decide on equality of difficulty in the two cases. It should be observed that receiving the impression does not admit of degrees; the mind follows the reasoning, or it does not, but the rendering the impression recoverable admits of an infinite number of degrees. When the mind has received the impression once, it can never entirely lose the effect of the impression. It may be so affected by the impression that it

is unable to banish that impression from the consciousness. This is the extremest instance. It may be able to recover it at will without conscious effort. It may, short of this, be able to recover it with different degrees of effort. It may lose the power for a time, and yet regain it; and, finally, it may be unable to recall the impression, and yet some suggestion from without, some association, may bring it back.

"On p. 29 Bain speaks of the law of the mutual exclusion of great pleasure and great intellectual exertion which forbids the employment of too much excitement of any kind when we aim at the most exacting of all mental results — the forming of new adhesive growths. But a little more information would seem necessary about this 'law.' On what does it rest? On *a priori* grounds dependent on the analogy of physical forces? or is it arrived at by observation? Bain has been speaking of new adhesive growths generally including 'new bents.' Now it is obvious that such new adhesive growths do not always demand great intellectual exertion. Suppose a boy were to hear Herr Joachim play the violin and were to get intense delight from it, he might not only obtain a self-sustaining and recoverable impression, but also a new bent, and from that time take to music. These new adhesive growths would be increased as the pleasure heightened; whereas, according to Mr Bain, they should, beyond a certain point, be diminished. He makes no distinction that I can see between pleasure derived from the source of the impression and pleasure not so derived. If the pleasure has no tendency to distract the attention I cannot see how the impression is weakened by it.

"'All great teachers, from Socrates downward, recognise the necessity of putting the learner into a state of pain to begin with.' This is simply an appeal to authority. Commonplaces cannot be turned into scientific truths by being clothed in obscure phraseology. Everyone knows that he can attend easily to that which gives him pleasure. This does not become science when expressed as follows: 'The

law of the Will on its side of greatest potency is that Pleasure sustains the movement that brings it.'

"The great fault of the book may be expressed in one word, *vagueness*. Take the following passage: 'The full compass,' &c., p. 35. Now here 'committing a lesson to memory' is spoken of as if it were a definite act that could be performed in one way only. If we ask what a lesson is, Mr Bain seems to answer, 'A lesson is just a lesson.' But, without attempting any exhaustive classification, we may observe that when we set a pupil to commit a lesson to memory from the book we may direct him to master and retain the subject-matter of the book, or to learn the words by heart. If both are required the task will really be twofold. Now the method of 'conning' the lesson will depend on the object with which we con it. In either case the method of learning which, according to Bain, 'we' adopt may, for anything he tells us, be the unintelligent hammering away, 'the good old rule of the schoolmaster,' &c. (p. 21), which should be a thing of the past if education is now a science. What is racking the memory? Is it excluding from the consciousness all other ideas in the hope that the right idea will then present itself? or is it the search for something in what we do remember that will suggest the right continuation? or is it simply an attempt to continue in the same train of sounds which has previously passed through the mind?"

### *Children's Books*

"Of course these 'Contributions of Q. Q.' are *Tendenz-Schriften*. If writings for the young were not, they would probably not find favour with the buyers, though they would not be less pleasing to the readers. As of old, *Omne tulit punctum qui miscuit utile dulci*; the *utile* to please the parents, the *dulce* the children. But there is great danger in the misconception to which the *Tendenz* almost inevitably

leads. If the world of fiction into which the young are introduced has no resemblance to the world in which they live, all the morals which the fiction is intended to instil will seem as unreal as the world by which they are illustrated."

*Outlines of the History and Formation of the Understanding.*  
*By W. Ellis*

"This is one of the books from which I fail to get any profit. It was recommended to me by Mr Payne, and is the work of an enthusiast for the improvement of everybody; but I don't see that any good is done by putting in a quasi-scientific form facts which are familiar to everybody. Everything is to be learnt without one single painful association (p. 114), &c., &c. These people's instructions for education are like the celebrated rule for billiards, 'When in doubt pocket the red and cannon.'"

# INDEX

- Abbott, E. A., 280, 355, 357, 358,  
360, 361  
Accuracy for Children, 235  
Action, Thought and, 423  
Advantage of *not* being able to do  
things, 435  
*Ancien Régime*, The old gentleman  
of the, 509  
Alma, Battle of the, in the London  
Gazette, 517  
Ambition, 441  
American Institutions, 514  
Anecdotes, Characteristic, 9, 10,  
18, 19, 64, 105  
Architects and Teachers, 353  
Arithmetic, 230, 243, 288, 314,  
326, 327  
Arnold, Matthew, 182, 186, 432,  
450, 470, 471  
Arnold, T. K., Reminiscences of,  
519, 520  
Arnold, T. K.'s School books, 349  
Art and theory of Art, 413  
Ascham, Roger, *Schoolmaster*, 395  
Assistant Masters, Dismissal of,  
171, 173  
Assistant Masters, Tenure of, 169-174  
Athletolatry, 38  
  
Bad Teaching, 234, 236, 284, 325  
Bain, A., 396, 526-535  
Barnard, President F. A. P., on  
American Institutions, 514  
Birmingham Boys, 215  
Boarding *v.* Day Schools, 164-169  
Books that have helped me, 110  
Bowen, E. E., Essay on a Liberal  
Education, 395  
Bowen, E. E., Method of teaching,  
33, 34  
Boys, Classification of, 278, 279  
Boys and Masters, 36, 210  
Boys and Masters, Relation of, 36,  
38, 261  
Bradford, Girls' Grammar School, 190  
Bradley, G. G., 360, 518, 519  
Bradley, G. G., Method of training  
Masters, 350  
Brain tiredness, 108  
'Breaking up' at Cranleigh, 17  
Bright, John, 471  
Brighton Grammar School, 187,  
188, 191-194  
British Museum, On an idol at the,  
515  
Brooks, Phillips, 493  
Browning, O., 367  
Brussels Girls' School, A., 199-202  
Brussels, *L'Ecole Modèle*, 189, 204-  
207  
Bullying, 179  
Buls, M., 202  
Bunsen, Herr v., on *Realschulen*  
and *Gymnasien*, 190  
Butcher, S. H., A letter to, on  
Training, 380  
Butler, Arthur, Method of training  
Masters, 350  
Butler, H. M., 48, 51, 61-64, 468-  
470, 509  
  
Calverley, C. S., an Anecdote, 449  
Cambridge, Compulsory Greek at,  
254  
Cambridge Conference on Training  
of Teachers, 359  
Cambridge Lectures on Education,  
24, 74-78, 366-369  
Cambridge Teachers' Examination,  
220, 386  
Cambridge Teachers' Training Syn-  
dicate, 74  
Cambridge Training College, 384  
Carlyle, T., 111, 436, 452  
Carlyle, T., on Genius, 432  
Carter, R. Brudenell, on the Arti-  
ficial Production of Stupidity,  
270  
Chad, the Cricketer, 522  
Chalk, On a bit of, 453

- Character judged by comparison, 425  
 Characteristic Anecdotes, 9, 10, 18, 19, 64, 105  
 Chenery, T., 462, 463, 511  
 Child Nature, 297-302 (*see* Dora and Oliver)  
 Children, Aptitudes of, 142  
 Children's Books, 536  
 Children, It does not pay to deceive, 332  
 Christianity, Modern, 501  
 Class Teaching, 241, 287  
 Classification of Boys, 278, 279  
 Clearing the decks, 65, 91, 101, 109  
 Code Conference, A, 142-144  
 Code, Education by the, 128-137  
 Coleridge, S. T., An anecdote of, 455  
 Collecting Mania, The, 443  
 Communal School at Brussels, 202  
 Compayré, 112  
 Competitive Examinations, Futility of, 216  
 Confirmation, 55  
 Consciousness of arrears, 46  
 Conservatism and Liberalism, 406, 407  
 Controversy, 439  
 Cookery in Schools, 114  
 Cramming and Examinations, 273, 274  
 Cranleigh, 16, 21, 29  
 Cranleigh, 'Breaking up' at, 17  
 Cribs, 46  
 Criticisms of books, 524-536  
 Criticism Lesson, A, 384  
 Cyclopædia of Education, Kiddle and Shem's, 524  
  
 Daniel, Canon, 367  
 Death and personal identity, 502  
 Debate in the House of Commons on Education Estimates, 127, 139-141; on Assistant Masters, 174  
 Demogeot, Report on English Schools, 165  
 De Quincey, A Sermon on a text from, 381-384  
 Desultoriness, 277  
 Dickens, Forster's Life of, 450  
 Didactic Teaching, An apology for, 265  
 Difficulties, A Lecture on, 484  
 Diocesan Inspector, A, 156  
 Disraeli's Plagiarisms, 455  
 Distinction due to strong interests, 440  
 Dixon, Mr G., Objections to a Chair of Education in the Mason College, 373  
 Dora, 297; taking notice, 303; hearing comes first, 303; starting at the light, 303; laughing and crying, 304; exercise, 304; learning to play, 304; delight in sound and touch, 305; sympathy, 305; conscience, growth of, 305; walking alone, 306; sight becomes the leading sense, 306; talking, 306; disobedience, 307, 316; pictures, 308; jokes, 308, 319, 320; development of the will, 308; memory from association, 310; dramatic stage, 311; dreaming, 312; stage of inquiry, 312; distinguishing tunes, 313; sense of her own dignity, 314; learning to count, 314, 326, 327, 345; recognising wild-flowers by their names, 315; self-assertion, 316; resentment at being set right, 317; asking questions, 317, 323; observation, 318, 322; poetry, memory and feeling for, 318, 331, 332, 337; beauties of nature, 318, 319; coining words, 320; collision of wills, 320; hide and seek, 321; pride in wrong-doing, 321; memory, 322, 344; reading lessons, 324, 325, 329, 339, 341; metaphors, 324; forms of temper, 319, 326, 331, 336, 341, 346; continuous attention distasteful, 328; powers of narrative, 328; confusion of words, 328; attempts at writing and drawing, 329; affection for Oliver, 329, 331; visualisation, 330; knowing poetry too well, 332; writing lessons, 333; unexpected difficulties, 334; failure of the mind to act, 334, 335;



- pleasure in listening to poetry, 336; arithmetic, 337, 338, 344, 347; results by the code, 338; restlessness, 330, 338, 340; naughtiness, 314, 339, 346; character, difference from Oliver, 330; independence, 342; geography, 343; printing, 336, 344; spelling, 345; phenomena, philosophical difficulty about, 347
- Drawing Lesson, A, 155
- Dutch Schoolboy, A, 518
- Eaves-dropping, 510
- Ecole Modèle*, Brussels, 198, 204-207
- Ecole Normale*, Brussels, 203
- Editors, Experience of, 521
- Education, A proposed Chair of, in Mason College, Birmingham, 373-376
- Education, The cost of, 387
- Education, Elementary, worked by Machinery, 152
- Education Estimates, 127, 139-141
- Education, History of, Cambridge lectures on, 24, 74-78, 366-369
- Education, The Historical theory of, 378
- Education, Rational, Grant Duff on, 249-252
- Education, Religious, in Public Schools, 13, 14, 15
- Education as a Science, A. Bain's, 526-535
- Education, Theory of, 366-369
- Educational Lectures in Yorkshire, 82
- Educational Reformers*, 10, 24-28, 104
- Educational Reformers*, American appreciation of, 27
- Educational Reformers*, French appreciation of, 28
- Educational Writers, Study of, 262
- Ellis, Robinson, an anecdote of, 510
- Ellis, W., *Outlines of the History and Formation of the Understanding*, 536
- Emerson's Essay on Education, 340
- Emulation, 240
- Endowments, 50
- Energy and Genius, 432
- English, Learning through the Classics, 259
- Entrance Scholarships, 176-178
- Essay, A Harrow Boy's, 505
- Essays in *Real-Schulen*, 183
- Eton, 184, 185
- Eve, H. W., 278
- "Evil is wrought by want of thought," 242
- Examination, Cambridge Teachers', 220, 221
- Examination Paper in Shakspeare, Comments on, 224
- Examinations, 216-226
- Examinations and Cramming, 273, 274
- Examinations, I. C. S., 249
- Examinations, Theory of, 216
- Examiner, The Comprehensive*, 223
- Excellence, Low standard of, 385
- Exercises, 52, 53, 278
- Exercises, Correction of, 278
- Experience, Scientific record of, 263
- Experience, varied, Necessity of, 275
- Expression affects thought, 495
- Externals, Importance of, 517
- Familiarity, Terrible, 414
- Fearon, D., 277
- Fitch, Sir J., 356, 367, 399
- Fluellen's Leek, 283
- Forms, Use of fixed, 442
- French Book, Arnold's First, 389
- French, A boy's mistakes in, 507
- French Conférences, 486, 487
- French Lessons at Neuilly, 390, 391, 408
- French Lycées, 186
- French *Mots*, 454
- French views of Public Schools, 165, 166
- Genius, Energy and, 432
- Gentleness, 297
- Geography, Teaching of, 15, 288
- German *Fach-literatur*, 526
- Germany, Masters in, 181-183
- German Wedding Tour, A, 510
- Girls' Schools, 190, 283
- Gladstone, W. E., An anecdote of, 512

- Globe*, Article in, 'The Fisher's Cunning,' 385  
 Goodwin, Harvey, as a preacher, 483  
 Governing Bodies of Grammar Schools, 98  
 Grammar, A Grammarian's, 507  
 Grammar Schools, Governing Bodies of, 98  
 Greek, Compulsory, at Cambridge, 254  
 Grey, Mrs W., Students may not earn money, 359  
 Guildford, 80  
 Guildford, Reminiscences of, by an old pupil, 82-89  
 Hallam, G. H., 116-118  
 Hallam, as an historian, 451  
 Hamerton, P. H., *The Intellectual Life*, 425  
 Hamilton, Lord G., on Mr Rathbone's Motion on Training of H.M.I., 387  
 Hamiltonian system, 393, 395, 397  
 Hanna, Dr, 508  
 "Harassing Legislation," 35  
 Hard Work, 411, 509  
 Harris, Dr W. T., on Education, 512, 513  
 Harrison, Frederic, in *Fortnightly Review*, on changed conditions of life, 371  
 Harrow, 29-59, 116-118  
 Harrow, A Day's Work at, 41  
 Harrow Sermons, Dr Butler's, 477  
 Harrow Stories, 38  
 Harrow System, The, 32  
 Headaches, 44, 45  
 Headmasters and Assistants, Relations of, 18  
 Headmasters and Assistants, Tenure of, 173  
 Headmasters' Committee meeting with Sir J. K. Shuttleworth's Committee, 351  
 Headmasters, The two requisites in, 179  
 Headmastership, Proposed, 78  
 Herbart, 275  
 History of Education, Cambridge Lectures on, 24, 74-78  
 Hogarth, 459  
 Hurstpierpoint, 15, 16, 29  
 Hymns, Effect of, 4  
 Impressions, The fixity of some, 402  
 Impressionist Teaching, 33  
 Inaccuracy and Ignorance, General, 408  
 Individuals and Classes, 437, 438  
 Inductive Method, The, 395  
 Inexperienced, Cockiness of the, 377  
 Informative subjects, Art of teaching, 343  
 Inspectorships, G. P. D. S. Co., 73  
 Intellectual Freshness, 290  
 Intellectual Impressions, Early, 257  
 Interest, 267, 284, 413, 415, 416  
 Interest in one's own notions, 430  
 Investigation, Method of, 341  
 Jacotot, School of Language Teaching, 393, 394  
 Jesuit plan in English Schools, A, 520  
 Jesuit Schools, 207-209, 293  
 Jokes, The stage for, in a lecture, 488, 489  
 Johnson, Dr, opinion of Education, 373  
 Kingsley, Charles, on the poetry of common things, 407  
 Kirkby Lonsdale, 97  
 Knocking into shape, 159  
 Knowledge, Capitalising, 396  
 Knowledge clusters about a name, 404  
 Knowledge, Miscellaneous, 6  
 Lake's Preparatory School, 298  
 Lancaster Grammar School, 11  
 Language, 388-397  
 Language Teaching, E. E. Bowen and Ascham on, 395  
 Language Teaching, Expression and Impression in, 392  
 Language Teaching, Two Schools of, 393  
*Lapsus Linguae*, A, 511  
 Latin, Elementary Teaching of, 231  
 Latin in Middle Class Schools, 247  
 Latin Primer, The Public School, 525

- Lawgivers should have good memories, 213  
 Learning, Boys' indifference to, 37  
 Learning and knowing, 507  
 Lectures, Educational, in Yorkshire, 82  
 Lectures, Extempore or written, 479, 485, 486, 488, 489  
 Lectures on the history of Education at Cambridge, 24, 74-78  
 Lectures, Taking notes during, 479  
 Lecture, The most successful, 76  
 Leisure, 68, 98  
 Lessing, 419  
 Life, How to lengthen, 507  
 Life needs prearrangement, 409  
 Life, The future, 503  
 Life, Waste of, 430  
 Literature in Primary Schools, Article on, 58  
 Literary Style, 451, 452  
 Living, Art of, 420, 422, 424  
 Living on a low level, 107, 410  
 Lewelyn Davies, J., 8, 9, 115, 116, 461  
 Locke's *Thoughts concerning Education*, 90, 91, 293  
 London, Picturesqueness of, 407  
 Longley, Archbishop, A Reminiscence of, 520  
 Lowe, R. (Lord Sherbrooke), 130, 137, 157  
 Lubbock, Sir J., on Education, 141  
 Lyon Foundation, 49  
 Macaulay, T. B., 401, 452, 456, 457  
 MacCarthy, Letter to, 144-146, 371, 372  
 Macmillan, Memoir of Daniel, 462  
 Manner in lecturing, 483  
 Manner, A Schoolmaster's, 211, 213  
 Maria Grey Training School, 384  
 Masters, Different types of, 264  
 Masters' Meeting, A, 53  
 Masterships: Lancaster Grammar School, 11; Guildford Grammar School, 11; Hurstpierpoint, 15, 16; Surrey County School, Cranleigh, 16, 20-24; Harrow, 29-59  
 Maurice, F. D., 111, 495  
 Meiklejohn, Prof., School of Language Teaching, 393  
 Memory, 398-405, 506  
 Memory, Ambiguity of the word, 398  
 Memory and Intelligence, 404  
 Memory and Vision, 3  
 Memory, Children's, Tenacity of, 344  
 Memory, Fitch's tract on, 399  
 Memory, Freaks of, 399, 400, 403, 404  
 Memory in general not active, 401  
 Memory, Interest alone will not fix anything in the, 400  
 Memory, vain repetitions, 398  
 Middle Class Education, Mark Pattison on, 252  
 Mill, J. S., 289  
 Millais, J., on looking at his own works, 445  
 Milton on Education, 340  
 Miscellaneous Knowledge, 6  
 Monitorial System, 51  
 Moral Gravitation, Law of, 428  
 Multiplicity of studies, 256  
 Mundella's, Mr. New Code, 81, 140  
 National Education, 156  
 Natural Science Teaching, 292  
 Nature and Nurture, 428, 429  
 Nature and Providence, 501  
 Nearing the Station, 100  
 Neatness, 54  
 Neglecting, the Art of, 69  
 Newman, J. H., 112, 434  
 Newspapers, Unscrupulousness of, 459  
 New York School Journal, 453  
*Ohne Liebe Kein Lehren*, 259  
 Old Testament, Children in, 298  
 Oliver, 297, 303; interest in his own movements, 322; attempts at play and speech, 322; generous instincts, 322; restless activity, 323, 325; imitation, 323; affection for Dora, 329, 331; temper, 331, 336; humming a tune before learning to talk, 332; confidence begets obedience, 333; efforts to talk, 333; character, difference from Dora, 330; first

lessons, 345; writing, 345; counting, 345; arithmetic, 347  
Originality in a writer, 454

Parmentier, M. J., 28, 74, 104  
Pascal's *Provinciales*, 404  
Patience, 244, 292, 338, 341  
Pattison, Mark, on Middle Class Education, 252  
Payment by results, 146  
Payne, Joseph, 270, 273  
Payne, W. H., on difference between children and grown people, 344  
Personal identity and death, 502  
Pessimism in practical atheism, 498  
Pestalozzi, 146, 271, 281  
Platitudes, 491  
Plumptre, Dean, 489-491  
Practice, 289, 291  
Practice, Theory *v.*, 411, 412  
Practising Schools, 387  
Pragmatical Pupil, A, 212  
Preachers, A contrast in, 489-491  
Preaching and Lecturing, 472-487  
Preaching blunts feeling, 487  
Preaching, Effects of, on the Preacher, 493  
Preceptors, College of, 354, 386  
Preceptors, College of, Teachers' Examination Papers, 354  
Precocious boy, A, 298  
Prendergast's Method, 388, 393, 394, 397  
Preparation and Class Teaching, 158, 159  
Preparatory Schools, 237, 238  
Preparatory Schools at Orme Square, 67; at Guildford, 80  
Primary Schools, Waste of time in, 128  
Private Schools, 196-198  
Psychology and Training of Teachers, 376, 377  
Public opinion a hindrance to Education, 256  
Public School Education, Defects of, 175  
Public Schools, 158  
Punishments, 160-163, 210, 229

*Quarterly Review*, on Tennyson, 464  
*Quarterly Review*, 'Our Schools and Schoolmasters,' 524

Quick: anecdotes of, 9, 10, 18, 19; books that have helped me, 110; Cambridge Lectures on History of Education, 24, 74-78; childhood, 2-6; clearing the decks, 65, 91, 101, 109; College, 7-8; Clerical Work, 8, 11, 115, 116; *Confessio Fidei*, 499, 500; editing Locke's *Thoughts Concerning Education*, 90, 91; Educational Council of Yorkshire, lectures for, 82; *Educational Reformers*, 10, 24-28, 104; Germany, visit to, 180; Guildford, 80; Guildford Workhouse, preaching at, 492; Harrow, life at, 29-59, 116-118; inspectorship, G.P.D.S. Co., 73; last days, 124-126; Lecture, The most successful, 76; Literature in Primary Schools, article on, 58; marriage, 66; Nearing the Station, 100; New Year, Thoughts on the, 70; notebooks, the, 108; ordination, 11; Orme Square, 67; parents, 1; Pourparlers for a Headmastership, 78; Recollections of, by Dr H. M. Butler, 61-64; Recollections of, by John Russell, 20-24; Redhill, Life at, 103, 118-123; school-days, 4, 5; Sedbergh, 94; Sedbergh, resignation of, 102; sensitiveness, 114; style, estimate of his own, 58, 59

R's, the three, 289

Radonvilliers, *De la Manière d'apprendre les langues*, 397

Rathbone, Mr, On Training of H.M. Inspectors, 387

Ratich, School of Language Teaching, 393, 394

Reading, 450-471

Reading backwards, Teaching, 331

Reading in Elementary Schools, 137-139, 147, 152

*Realschulen and Gymnasien*, Herr v. Bunsen, on, 190

- Recollections of Childhood, 2-6  
 Redhill, 103, 105, 118-123  
 Reforms, Educational, Generally  
   Improvised expedients, 417  
 Reforms, Why they are rare and  
   tardy, 446  
*Reformers, Educational*, 10, 24-28  
 Relation of boys and Masters, 36, 38  
 Relations of Headmasters and As-  
   sistants, 18  
 Religious Beliefs, 498-504  
 Religious Education in Public  
   Schools, 13, 14, 15  
 Religious Teaching in Elementary  
   Schools, 149-151  
 Renan, Ernest, 503  
 Repetition, 238, 285, 286  
 Restlessness, 427  
 Ridding, Dr., On Cambridge Ex-  
   amination in Theory of Education,  
   368, 369, 370, 439  
 Ridding, Dr., On Entrance Scholar-  
   ships, 178  
 Rizpah, Tennyson's, 460  
 Roland for an Oliver, A, 214  
 Rollin's Method, 349  
 Rote, Learning by, 280  
 Roundell, Mr. C. S., On Practice  
   and Theory, 386  
 Rousseau, 295, 342, 344, 482, 513  
 Routine, 40, 408  
 Ruskin, 289, 294, 401, 465, 466, 467  
 Russell, John, Recollections of Mr  
   Quick, 20-24  
 St Mary's School, Brighton, 128-137  
 School Endowments, Employment  
   of, 50  
 School list, 57  
 Schoolmaster's Manner, A, 211, 213  
 Schools, Practising, 387  
 School Systems, The weakness of,  
   352  
 School, The world of, 39  
 School Wrinkles, 228, 233  
 Science and Art in Education, 280,  
   281  
 Science not for Children, 239  
 Scripture Lessons, 43  
 Secondary Masters, A Training  
   College for, 272  
 Secondary Teachers, Training of, 350  
 Sedbergh, 94-103  
 Sedbergh Grammar School, 194, 195  
 Seeley, J. R., 124-126, 223, 269,  
   402, 457, 458, 484, 485, 515  
 Self-absorption, 431  
 Self-castigation, 18  
 Self-improvement, 262  
 Self Interest, Fallacy of, 418  
 Sensitiveness, 114  
 Sermons, 472, 478, 481-484, 487,  
   489-493, 495, 496  
 Sermon on a Text from De Quincey,  
   381-383  
 Set books, An Examination paper  
   in, 218  
 Sharpe, T. W., 360  
 Shuttleworth, Sir J. Kay, 272, 330,  
   351  
 Sidgwick, Henry, On Training, 360,  
   518  
 Simon, Jules, 505  
 'Skewing' boys, 260  
 Slough, Mr Hawtreys School at, 189  
 Smollett, 459  
 Social Science Congress and Speak-  
   ing, 478  
 Sonnenschein, School of Language  
   Teaching, 393  
 Speaking, The art of, 493, 494  
*Spectator*, 459, 521  
*Spectator*, A letter to the, on Assist-  
   ant Masters, 169-171  
*Spectator*, 'A letter to Mr Hutton, on  
   Teachers' Examinations, 361, 362  
*Spectator*, On taking a boy's word,  
   211  
*Spectator*, On Tedium, 442  
 Spencer, Herbert, 497, 528  
 Spencer, Lord, 81, 137, 445  
 Stephen, Sir James, Lectures on  
   History, 227  
 Storr, F., 118-123  
 Stupidity, R. Brudenell Carter on,  
   270  
 Style, Estimate of his own, 58, 59  
 Style, Literary, 451, 452, 457, 458  
 Subjective feelings, Memory of, 403  
 Sully, J., Outlines of Psychology,  
   386  
 Superannuation of Masters, 176

- Surrey County School, 16, 21  
 Swift, 453, 470  
 Sympathetic Teaching, 269  
 System, Marcel or Arnold, 395  
  
 Talking in School, 295  
 Teach, What to, 247  
 Teachers, Books for, 282  
 Teachers, Examination of, 353, 361, 363  
 Teachers' Examination, Questions for, 363  
 Teachers' Mistakes, 334, 340, 342, 343  
 Teachers, Products of untrained, 379  
 Teachers' Training Syndicate, Cambridge, 74  
 Teachers unimprovable, 56  
 Teachers, Waste of power through ignorance in, 352, 353  
 Teaching, Bad, 234, 236, 284  
 Teaching, Didactic, 265  
 Teaching, Natural Science, 292  
 Teaching of Geography, 15  
 Teaching, Sympathetic, 269  
 Teaching too high, Danger of, 230  
 Tedium, 442  
 Temple (Archbishop), 482, 509  
 Temple (Archbishop), Method of Training Masters, 350  
 Tennyson, A., 452, 460, 464, 519  
 Thackeray, W. M., 470  
 Theory, 418  
 Theory of Education, The, 366-369, 370  
 Theory v. Practice, 411, 412  
 Theory, when important, 418  
 Thinking, 423  
 Thoughts on the New Year, 70  
 Thoughts on Teaching, 70-73, 286, 287, 392  
 Thought and action, 423  
 Thring, on Machinery, 267  
 Tidying, Reflections on, 446  
 Time and energy, 106, 114  
 Tradition, The claims of, in Education, 379  
 Training, A letter to S. H. Butcher, on, 380  
 Training Colleges, 272, 350  
 Training of Teachers, 349-387, 355, 371, 380, 381  
 Training of Teachers, A London U. U. Debate, 355  
 Training of Teachers, Cambridge Conference on, 359  
 Training, The Seamy Side of, 384  
 Translation, 460  
 Trench, On words, 508  
 Truth, 433, 434, 436  
 Truth and feeling, 496  
 Truth, Lessing and, 419  
 Tunnel, Mostly in the, 517  
 Tutorial System at Harrow, 48  
 Types of Masters, Different, 264  
  
 U. U.'s, The London, 217, 278, 279  
 Unkindness, 297  
  
 Variety, Value of, in teaching, 337  
 Vaughan, Dr, 51  
 Vision and Memory, 3  
  
 Walker, F. W., 279, 280, 356-359  
 Ward, James, 367, 526  
 Ward, W. G., *Ideals of a Christian Church*, 498  
 Westminster Abbey, 2  
 Weymouth, Dr R. F., 280  
 Why, Importance of, in learning, 291  
 Will, Interest and the, 415, 416  
 Woodard, the Rev. N., 78, 79  
 Word and Symbol Connection of, in reading, 331  
 Word v. Thing, 404.  
 Words, The power of, 248, 258, 481  
 Words without Ideas, Memory of, 506  
 Wordsworth, Dr, 51  
 Wordsworth, W., 504, 521, 527  
 Work and Leisure, 98  
 Work for young boys, 228, 240  
 Workers, Good, may be dumb dogs, 413  
 Workhouse Children, 147, 153  
  
 Young, The, should they choose their way, 340

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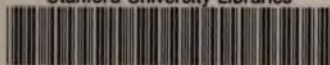
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